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× John Aiton, D.D.

CLERICAL ECONOMICS;

OR,

HINTS,

RURAL AND HOUSEHOLD,

TO

MINISTERS AND OTHERS OF LIMITED INCOME.

BY

A CLERGYMAN OF THE OLD SCHOOL.

EDINBURGH:
JOHN JOHNSTONE, HUNTER SQUARE.
LONDON: R. GROOMBRIDGE.

MDCCCXLII.

307.

ENTERED IN STATIONERS' HALL.

Printed by John Johnstone, High Street, Edinburgh.

THIS WORK

IS RESPECTFULLY DEDICATED

TO

A FATHER,

NOW IN THE EIGHTY-THIRD YEAR OF HIS AGE,

WHO,

ON AN INCOME WHICH NEVER EXCEEDED A HUNDRED POUNDS YEARLY, EDUCATED, OUT OF A FAMILY OF TWELVE CHILDREN, FOUR SONS TO LIBERAL PROFESSIONS;

AND

WHO HAS OFTEN SENT HIS LAST SHILLING TO EACH OF THEM, IN THEIR TURN, WHEN THEY WERE AT COLLEGE.

PREFACE.

THIS work has been long on the anvil, both at the manse and in the printing office. But it need not be supposed from this, that the intervals were spent in polishing the periods and paragraphs, or that the facts and arguments it contained required so much mature deliberation. On the contrary, both the Author and Printer seem, from first to last, to have got through with their operations much after the fashion in which amateur artists take up their violin,—that is, when they have nothing else to do. The different parts were, in this way, written in an easy manner, and at long intervals. Sometimes, indeed, the post brought the last proof-sheet to hand before the manuscript for the next was ready. None of it has been written over again, and there has been little opportunity embraced of condensing or correcting, but what the first printed impression afforded. Should, therefore, the reader notice any little want of vigorous condensation of expression, or continuity of thought, he need not be very rash in ascribing much more than an ordinary share of stupidity to a Clergyman already becoming aged

in the old school. In the same way, the reader may also be enabled to account for one, at any rate, of the Author's opinions appearing so very soon to be even out of date, inasmuch as it has proceeded from a subsequent alteration of circumstances after the paragraph was printed, and before it was published. It was proposed to cancel and reprint the page, to give an opportunity of modifying the statement a very little, but it has been deemed sufficient to allude to it thus gently in the Preface.

THE MANSE, *March* 1842.

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TO THE READER.

THE "MANSE GARDEN" was written some years ago by "A Clergyman," who obviously brought to the work a mind of no ordinary cast. Dr Paterson's benevolent object was to beautify, warm, and fertilize the places of our abode. Some thousand copies of the book have been sold, and hundreds of our order have, to their pleasure and profit, been infected by its "bite." Within its own limits it is complete; and public opinion has unanimously pronounced that work to be alike independent of praise and blame.

In these circumstances, the writer of "Clerical Economics" never once presumes to guide his readers within the walls of the "Manse Garden," nor has he penned a word on out-door ornaments, such as dry gravel, roses, ivy, laurels, or shrubberies. The object of the writer of this work is not to interfere with the former production, but to add a second volume, which treats of matters certainly connected with it, but at the same time entirely different. His object is, either from his own experience and observation, or by collecting, condensing, and combining the observations of others, to afford some practical hints respecting a minister's income, and the methods within his own power of enlarging it by the most judicious expenditure,—as to the cultivation and improvements of the glebe, including a detail of all our rights in

law thereanent,—as to management in the manse kitchen, —and as to the treatment of the live stock, and the methods of turning their produce to the best account. A disheartening chapter is, in the Conclusion, devoted to the consideration of some matters, partly unknown to clergymen in general, partly forgotten by some, and almost hitherto entirely overlooked by all. These are the various rights and privileges formerly pertaining to the Church of Scotland, but which have long ago been criminally let slip, and many of which should not be lost sight of till they are restored to their rightful owners. This last chapter may not, strictly speaking, lie within the four corners of clerical economics. But the subjects of it are very important, and should be made to stare every minister in the face, in frequent and regular succession, as the ghosts are said to have done to Richard the Third on the battle-field of Bosworth, when they complained, one after another, of being smothered in the Tower.

Probably this work may not be so acceptable as the "Manse Garden" has been with all classes. Although the one book may in reality be as much required as the other was, and although it may be as uncommonly minute in some of the directions given, it certainly comes far short of that clearness, brevity, and precision, which constitute half the charm of that inimitable production. But besides, although the subjects now handled be equally important, they may not be in themselves so captivating as those formerly discussed. It is at all times agreeable and healthy to work an hour or two in the garden; but it is not quite so clerical to cast even a single glance, at any time, to an object altogether so ungenial as a pig-stye. Besides, as no man ever imagined that he was born a gardener, all were glad to be taught the first part of

husbandry. But many of us take credit to ourselves for being economical managers, when we very little deserve it. To propose amendments where defects are not admitted to exist, is seldom well taken. In other words, to bid a minister not to waste his means, may by some be deemed an uncalled-for interference with his personal and domestic arrangements. But it may be said to the author, Give us the example of clerical economy, and we will find precepts plenty enough every where. Here, indeed, nothing more can be said in reply, than that a fool may give wise men an advice. All have heard of the *lucus a non lucendo*. One of the most plausible methods of paying the national debt was penned by a bankrupt in the Fleet prison. Thomson's sublime descriptions of morn, are the product of one solitary and successful effort he made to sit up all night, on purpose to qualify himself for the task. But how he should describe the comforts of bathing so well, is odd enough, for it is said he never did muster as much courage as enabled him to make one single plunge.

It is better, at the very outset, to announce once for all, that the plan of this work cannot admit of much being said to advantage here in behalf of the discharge of the spiritual duties of the pastor of a parish. Clerical Economics, as found in the title-page, embraces no more than the proper management of our worldly means. But because a work of this kind is not spiritual in its character and object, it does not necessarily follow that attention to its contents will, in the least degree, interfere with the active performance of all ecclesiastical functions. The writer does not comprehend how a prudent attention to one class of duties can be incompatible with the most conscientious discharge of every other. On the

contrary, it is written, "He that is faithful in that which is least, is faithful also in much." We are commanded to "be diligent to know the state of our flocks, and to look well to our herds," and to study wisdom from the careful and provident ant. Daily experience tells us, that mismanagement soon sinks a minister in misery, cramps every spiritual exertion, and destroys his usefulness entirely. A general warning given to new incumbents, to beware of extravagance from the time they enter their manse; a manual for every one who purchases cattle, and begins to cultivate his glebe; a useful directory in many things, even to older clergymen who may not have attended particularly to such matters, is, in the author's judgment, decidedly required. Be that as it may, he would, so far as he knows his own heart, assure the most suspicious portion of his readers, that he has hitherto endeavoured to add his humble testimony at least to the undeniable fact, that, inasmuch as eternity is longer than the period of a minister's incumbency, so are his spiritual services more to be attended to than his mere worldly wants. He who does not feel this, or, feeling it, does not care to act up to it as faithfully as he can, is perjured, and treacherous alike to God and to man, and must, if he continues indifferent, some day face the Judge of all, loaded with guilt unutterable. "O SON OF MAN," says the prophet, "I HAVE SET THEE AS A WATCHMAN TO THE HOUSE OF ISRAEL; THEREFORE THOU SHALT HEAR THE WORD AT MY MOUTH, AND WARN THEM FROM ME. WHEN I SAY UNTO THE WICKED, 'O WICKED MAN, THOU SHALT SURELY DIE,' IF THOU DOST NOT SPEAK TO WARN THE WICKED FROM HIS WAY, THAT WICKED MAN SHALL DIE IN HIS INIQUITY, BUT HIS BLOOD WILL I REQUIRE AT THINE HAND."

INTRODUCTION.

THE whole establishment at the manse is a catalogue of anomalies, perhaps nowhere else to be found in the British dominions. The very manse has something about it altogether *sui generis*. Even a foreigner, after seeing one or two manses in Scotland, could point out almost every one, amid all the other houses in any parish, from Maidenkirk to John O'Groat's; and nobody can say whether it manifests these distinctive marks from that which it has, or from that which it wants. Upon the whole, it is, or may be, one of the snuggest houses in Europe; but sometimes with an ugly number of windows, when the taxes come a-paying. It is occasionally splendid, and generally genteel; but here and there it is not quite handsome enough. It has sometimes a green field before it, in keeping with the station and taste of its occupier; like a cow's pasture about the door of two maiden sisters. A country manse is not a mansion-house, a jointure-house, or a farm-house, far less is it a cottage or a castle; yet it has something more or less of each, and all of these strangely blended. In a word, it must, out and in, be described by itself. It is a manse exactly like itself—and that is like nothing any where else. In a country town it is sometimes jammed up into a confined, dark, and dirty corner, elbowed in with the churchyard, the fore street, the back lane, and the midden dubs. Here nothing is to be seen over the minister's wall but half the windows of the village staring you in

the face; and nothing is to be heard but the noise of the weaver's shuttle, and the chap chapping of Souter Johnnie's hammer, varied, in the distance, with the more musical ring from the black brawny arm of the village smith.

Next comes the minister, whose piety, learning, and worldly wisdom, the whole parish admires. He is the gravitating power which binds the mass of parochial society in one lump. He is the magnetic pole to which all classes of the population point. He is the connecting link in the galvanic chain which conveys the fruits of sympathy, kindness, and care, from the rich to the poor, and which inculcates and reconveys gratitude and respect from the poor back to the wealthy. He is alike useful to all ranks, high and low. He gives the poor their last consolation in misery, and he offers the rich their only motives to restrain them from vice. He is a man of no rank, just because he is thus a man of every rank. He is, therefore, to be found the one day seated at the board of the peer, and the other on the dim and smoky bedside of the dying pauper. Every day in the week he is uniformly in the midst of all the scenes of severe or sudden sorrow. On Sabbath he is the pathetic, the pious, and the powerful preacher. His prayers in public and in private, his preaching and general observation, are, even in our degenerate age, far more influential than the general cast of thought, which, by prudence and a little activity, he silently controls, even in spite of the ferocious delirium of the Voluntary and Radical Press.

There is next the minister's better half, and she is generally so, in every sense of the expression; for a minister may be either rich or poor, happy or unhappy, popular or the reverse in his parish, to a very great extent indeed, exactly as his wife chooses. Nay, in every thing within the compass of her experience, ten to one but she gives a sounder advice than the minister will take. There may not, in every case, be a great depth of learning and philosophy, but there often is a quick and just perception of the prudent and proper

thing to be done; and the man is a fool who does not allow his wife to guide and guard him oftener than he lets wit.* No lady has so important a part to act in so vast a variety of stations. Let nothing be mentioned of the mere domestic duties of a wife and mother—which no Christian woman looks down upon; she ought always to be as much of the lady as her neighbours generally are. She must be able to take her station, with ease and confidence, at the head of her own table. She must be often in her own kitchen to direct the cooking, and to take a peep into the scullery. She must see sometimes how the cream is managed in the milkhouse. She may even step to the threshold of the byre door—taking care of her feet of course—to let the servant know that she can notice whether the cows be properly attended to. Besides her duties at the manse, she must make her rounds in the parish with whatever she can spare from her stores—and, alas! that it should be so little — of cordials, clothing, or medicine and meal. What she can't spare of her own, she can sometimes obtain from the treasures of the rich.† And in this way she may be of immense service, not only to the community, but to her husband, in helping him to discharge some of the usual duties of his office.

Then there is the minister's man, who, besides being an oracle in the parish, must be at the manse, complete of his kind, and without a flaw. Like Sampson Carrasco, he must be sound of body, strong of limb, a silent sufferer of heat and cold, hunger and thirst, and endowed with more than those qualifications which are requisite in the squire of a knight-errant. He must have a good temper, and be patient of reproof. He

* Sancho Panza said long ago, some where, that if his wife once took it in hand to persuade him to any thing, no cooper's adze drives the hoops of a barrel as she drove at her purpose until she had gained it.

† The needles of the ladies, old and young, are in many families at work morning, noon, and night, for the comfort of the poorer classes. There may be, on occasions, some little want of discrimination in the disposition of these charities; but there is a kindness and consideration much to be admired in many of the higher and middling classes, which should be carefully cultivated, and will be found to grow with the growth of Christianity. It is a pity there are so many non-resident landlords in Scotland.

must combine, in his own person, the offices of steward, ploughman, carter, cattlekeeper, gardener, and, it is said, in some parishes, of bellman, gravedigger, and precentor. He must be able to sow, and put up stacks, to thatch on an occasion, and to build up dikes any day in the year, when they happen to tumble down. In short, he, too, must be a servant of all work, and do every thing that can occur at a manse—and that is more than happens at the house of proprietor, tenant, or cottar. In addition to all this, the servant-man, in some cases, becomes a sort of confidential adviser—a companion, and, in truth, a kind of master over the aged and once active pastor. For forty or fifty years they may have been united in one interest. They may both have grown gray about the manse, and intend, as a mere matter of course, to breathe their last within the precincts of the glebe.

It would be tiresomely minute to tell what is required of the servants in the kitchen: the duties of dairy, and cook, and cattle-maid, are to be combined in one individual; and of house, table, and nursery-maid in another. And then the "bit laddie" must be herd and stable boy, boots, waiter, and runner to the post-office.*

But a paragraph must be given to the well known and most useful of all four-footed animals about a manse—the minister's one horse,—which is perhaps a greater anomaly than any already mentioned. He must be, and he generally is, a paragon of a horse. He must contain, within the compass of his own individual person, the whole perfections proper to his species, to fit him for that universality of employment to which he is daily destined. He must unite four horses in one body at least. He must be a saddle-horse, a gig-horse, and a cart and plough-horse all combined, thus uniting gentility, agility, docility, and strength. He must have something of stature and symmetry, with a good cargo of bones

* Dr Paterson's observations on the boy at the manse, are alike creditable to his head and heart as a man of undoubted Christian philanthropy. The whole remarks are really so graphic, that, after perusing them over and over again, they not only bring up new ideas to the reader, but conduct him every time through all the scenes and sayings, as if it were a drama of real life.

compactly put together. He must be hardy, not only to endure fatigue and fasting too, but to stand heats and colds, and every variety of stable accommodation. He must not kick, bite, or eat saddles when standing in the same stall with a neighbour. He must have a firm step, and good eyes in the dark; and he must not be too sensitive to either whip or spur. The variety, indeed, of his occupations for any one week of the year, it is almost ridiculous to enumerate. In the words of the late Lord Meadowbank, he is to be regarded as "one of the *essentialia* of the situation of a clergyman," without which he can scarcely discharge any one of the most important of his sacred functions.* Without his horse the minister cannot visit his parishioners, or his presbytery, or the schools in the district, or the synod of the bounds. But not only does he require to carry the minister on his back, but he must drag, at times, the whole family in a drosky, in shape, bulk, and weight, something akin to the picture, in "Reading made Easy," of Noah's Ark, or to the more useful and humble Whitechapel cart—not unlike a machine used in our cities for watering the streets. He must not only be a plough-horse, but he should be able, at times, almost *alone*, to draw the plough, because it is not every day in the year that he can marrow with the horse "of a good neighbour, possessed, in like manner, of a little farm and a solitary beast.† He must not only bring home crops and coals to the manse, but, on great emergencies, in hay-time and harvest, he must be a drudge to all the little occupants of land in the vicinity. Nay, *horribili dictu*, he must not rebel if he is called on for once, during his incumbency, to come out of his warm stable to convey a pauper to the next parish, "thus permitting him quietly to pass unmolested,"—but this, of

* In these circumstances, it is unjust and cruel in any Government to lay a tax on the minister's horse. On the same principle of extortion, the tailor's needle, or the weaver's shuttle, might be subjected. All the three require their implements of labour to do the work required of their hand. The shepherd's dog, too, was long and shamefully taxed, till a noise was raised about it, when it was exempted. So might the minister's horse be exempted, if the matter were properly gone about.

† Such a neighbour is not long good in a ticklish time, when the dust is on the harrow and the turnip seed has the promise of a shower.

course, when no other horse can be found for either love or money, and when otherwise, the pauper would insist on sitting by the manse fireside till Monday morning. In a word, a minister's horse must be as singularly universal a horse, as was the famous Garrick on the stage as an actor.

Such are only some of the anomalies at the manse; but enough has been said to show that attention is required to keep all the functionaries in good working condition. If any portion of this complicated machinery go wrong, so as not to do its part in proper time and with effect, then loss ensues. And, be it remembered, the minister cannot afford any loss, even to a little extent, because his income is so limited that loss leads to inevitable ruin. Several little things neglected or mismanaged, soon amount to a great deal more than any man is aware of. "Take care of the pence, and the pounds will take care of themselves," is a trite but nevertheless a true remark, never to be forgotten at the manse or any where else. Nothing, therefore, that is lawfully within a minister's power, ought to be overlooked, in order to secure comfort and independence at his fireside; for unless comfort, and some sort of affluence, is to be found there, even the manse can be no home to the minister. And if a minister has not a home at his own manse, then he can find it nowhere else on this side of the grave. Let, therefore, a little activity and caution be devoted to the management of the manse kitchen, the cattle, and the glebe; and let also every parochial and public duty be performed with zeal, diligence, and success. And then, on this earth, the minister will find that he enjoys as desirable a situation as any in which a human being can be placed. And he will also find, in reference to the next world, that through the mercy of God, the merits of Christ, and the workings of the Holy Spirit, he has as well a grounded hope as any man can have, who carries with him, for threescore years and ten, a "heart that is deceitful above all things, and desperately wicked."

CHAPTER I.

INCOME.

BEING STILL SOMEWHAT INTRODUCTORY.

"The most opulent Church in Christendom does not maintain better the uniformity of faith, the fervour of devotion, the spirit of order, regularity, and austere morals in the great body of the people, than this very poorly endowed Church of Scotland. All the good effects, both civil and religious, which an Established Church can be supposed to produce, are produced by it as completely as by any other."*

THE Church of Christ includes an order of men who devote their time and study to the discharge of the duties of the pastoral office. They are educated at a great expense, in money and labour, expressly for that purpose. The business of their whole life is, to communicate to those amongst whom they reside the sublime truths, and apply to their hearts the precious consolations, of religion. It is their aim to promote that illumination of the understanding, that integrity of principle, that fervent piety, and that diffusive charity, through which domestic happiness is secured: the salutary operation of law and government is strengthened, and our fellow-creatures, amidst the blessings of this transitory world, are, under the grace of God, prepared for a higher and

* Inquiry into the Nature and Causes of the Wealth of Nations. By Adam Smith, vol. iii., p. 189.

eternal state of existence. Surely, then, such a class of men are entitled to a competent maintenance from those for whose good they thus labour. They have not only a right to be adequately rewarded while they live, but they should also be enabled, not only to educate their children in all the higher branches of literature, but to make some provision for them after their death. If this be secured, the minister will generally be forward in acts of charity, and show a pattern of the conduct he recommends. He will feel and diffuse a spirit of contentment, joy, and industry, every where around him. In him the people will ever find an enlightened friend, and the State a firm champion. When he goes about the sacred duties of religion, he will command respect by his personal appearance, and more so by the integrity and benevolence of his life. These will give weight to his instructions. Under these circumstances, men of learning and ability will consider the Church as a laudable object of ambition. The Church, as it has been, at a very small expense, in several respects eminently serviceable to the country, so, if properly supported, she will not only stand for ever immovable, but she will prove *a rock of defence* to solid learning, sound morals, sacred truth, and rational liberty, both civil and religious. Whereas, the poverty of the ministers of religion tortures their mind night and day, detracts from their usefulness, is unjust to their families, and injurious to the peace, and purity, and eternal happiness of mankind. While other orders of society are getting forward, if the income of the clergy be kept back, then the accumulation of national wealth, by relatively sinking those who minister at the altar into abject poverty, renders them contemptible, and causes the Church to be supplied solely from the lowest orders of the people—which is said to be of old the greatest national sin of the Jews. It is a branch, then, of political wisdom, to save the established clergy from such a degradation as destroys their comfort and undermines their usefulness.

Such are the principles of eternal justice which says,

"the labourer is worthy of his hire,"—of gratitude and goodness, which at least will "do to others whatsoever we would that they should do to us,"—and also of sound political economy, which will suffer nothing to break down one of its own firmest supports. All this holds good were every farthing of the minister's income to come from the public purse. But by how much more is not the claim fortified by the grand fact, that the clergy of Scotland are paid out of their own funds. The heritors and titulars of teinds are *pro tanto* the mere factors and money-holders of the minister, who is upheld for the good of the entire population. The fund from which the stipend is drawn, never did belong to the landed interest. On the contrary, it belongs as much to the Church as the coat on the heritor's back does to the heritor himself. Every body knows that the teinds and Church lands were wrenched from the Church at the Reformation. The very king joined in the scramble for a share of the plunder. Not only were castles, manors, monasteries, with extensive domains, lavished on lazy Court favourites, during the reign of James VI., but even the tithes of the whole other lands were given away to the retainers of the Court with the most unbounded profusion, —reserving only a mere competency for one person to serve the cure in each parish, and which, at the high value of money in those days, and the austere lives of the Reformed ministers, amounted to but a small sum. In this way, the titulars (many of whom derive thousands yearly from this source) and the ministers may be compared to a commonwealth of bees, where the industrious and active little insects having collected and laid up stores of honey, the large and lazy drones fall and fatten upon it. But the bees manage the matter in the long run better than the Church, inasmuch as the bees act on the principle of common sense and common justice, that they who wont work are not permitted to eat.

The amount of the competency which the clergy were to receive, was by law intrusted to the discretion of a

Commission of the Parliament. This Commission could plant churches, modify stipends, unite small churches, divide parishes, erect new churches, transport them, and annex and dismember them. The powers of this Parliamentary Commission were, in 1707, transferred to the Court of Session,—the members of which sit not as Judges of Session, but as the Parliamentary Commission of Teinds. For the purpose of protecting the landowners and teind proprietors, however, an infamous clause was inserted in the Act of Parliament, establishing their power, to the effect that *no parish shall ever be divided, &c., without the consent of three-fourths of the heritors, according to their valued rent.* In other words, the money of the people is put into a strong box, and the heritors take and keep the key. Hence scarcely a church has been erected by the Court of Session for nearly a century and a half, during which, the population has trebled. And before this Court must all processes of modification and locality be brought by clergymen.

This Court have been guided in all their decisions by the maxim, that the Church of Scotland is best founded on the rock of poverty, and that a "*puir*" Kirk is always a "*pure*" Kirk. And by this poor paltry pun, the clergy and their innocent helpless children, as well as nine-tenths of the people of Scotland, have cruelly suffered, as the following facts will show.

It is not correct to assert, that John Knox had a very small stipend, far less that he meant the Church of Scotland to be kept poor, that it might continue to be pure. There were three objects to which the Reformed ministers wished the ecclesiastical revenues to be applied,—namely, to the maintenance of ministers, of the teachers of youth, and of the poor. For the ministers, they required that "honest provision" should be made, so as to give "neither occasion of solicitude, nor yet of indolency and wantonness." "We judge, therefore," said the large-minded Knox and his companions, in the First Book of Discipline, "that every minister have sufficient whereupon to keep an house, and be sustained honestly in all

things necessary, as books, clothes, flesh, fish, fuel, and other things necessary, of the rents and treasury of the kirk, at the discretion of the congregation, conform to the quality of the person and necessity of the time." They thought it reasonable that provision should also be made for their wives and children after their death. The deacons, and not the ministers, were to collect the tithes; and, after paying the stipends, to apply the remainder to the other purposes. For the support of the Universities, they proposed that the revenues of the bishopricks and collegiate churches should be divided and appropriated. But this was very unpalatable doctrine to the most of the Protestant gentry, who had cast a covetous eye upon the rich revenues of the Popish clergy. From their greediness and strength, most of the ministers were left in poverty, and all the Universities began to languish. It was in vain they argued that, by the Christian, as well as by the Jewish constitution, a competent subsistence was appointed to be made for the ministers of religion; that a tenth part of property was recommended by primeval usage, and that property which had been separated for religious purposes, could not, without sacrilege, be alienated as long as it was needed for these purposes. But after all, John Knox had, all things considered, a much better stipend than is generally believed. It appears from Keith, on the authority of the "Book of Assignations," that Knox was allowed two chalders of wheat, six chalders of bear, no meal, but four chalders of oats. In the year 1568, there was given to him £333 : 6 : 8d. His stipend at the time of his death, as appears from the "Buik of the Universal Kirk," amounted to five hundred merks money, twa ch. quhait, sax ch. beir, four ch. aittes, and this same amount was also given as a pension to Margeret Stewart, his relict, and hir thrie daughters to their education and support. Now, if consideration be given to the prices of the articles of living at that time, some idea may be formed of the value of money. In 1573, wheat sold at £26 : 13 : 4d. a chalder in the principal grain

districts; bear at £21 : 13 : 4d.; oats at 10s.; and malt at £2; meal the same as bear. A mairt from Aberdeen cost £2 : 13 : 4d., *i. e.* something considerable below 5s. sterling. A sheep was sold for 9s., and a cheese 6s. 8d. a stone, that is, each shilling Scotch being equal to one penny sterling. In the same scale, poultry sold at 4d. the dozen, and geese at pennies a-piece.

It appears from Adam Smith,* that in 1755, by a very exact account, the whole revenue of the clergy of the Church of Scotland, including their glebes or church lands, and the rent of their manses, estimated according to a reasonable valuation, amounted only to £68,514 : 15 : $5\frac{1}{12}$d. "This very moderate revenue," he remarks, "affords a decent subsistence to 944 ministers. The whole expense of the Church, including what is occasionally laid out for the building and reparation of churches, and of the manses of ministers, cannot well be supposed to exceed £80,000 or £85,000 a-year."

The late Sir John Sinclair says, in regard to the total amount of the income of the Church of Scotland, "The 942 established ministers may be stated, on an average, at £220 each, exclusive of communion elements, a small sum destined to a particular purpose which requires the whole of it. That is £207,240 in all. The 100 assistant clergymen probably receive on an average, about £50 each, or £5000 additional. The whole may therefore be stated at £212,240." Sir John does not take into this account the value of the glebes and houses. But he adds "this is a very moderate sum for the expense of religious instruction to not less than a million and a half of people, making an adequate allowance for every species of Dissenters, for it only averages about 2s. 10d. per annum for each living soul in the parish, and 1s. 5d. for each hearer." "The average number of hearers, their families included, to each minister, may be stated," he says, "about 1500, of whom only one-half from age and infancy, must by law be provided for. The Royal Commission for inquiring into the opportunities of public

* "Wealth of Nations," book v. ch. I.

religious worship, and means of religious instruction and pastoral superintendence afforded to the people of Scotland, give the following as the results of their inquiries :—

Total number of ministers of the Established Church, exclusive of all assistants and successors, assistants and missionaries, except the assistant minister at Colonsay, 1072.

Total annual amount of their stipends, on an average of seven years, ending in 1835 :—

From parsonage teinds, .	£179,393	10	3
From vicarage teinds, so far as they are paid in money, or have been valued, ...	712	9	8
From other sources, . .	51,345	5	0
Total annual amount of stipends,	£231,451	4	11*

It will be observed that the sum, as stated by the Royal Commissioners, is somewhat more than that given by Sir John Sinclair; and this is to be accounted for, partly by the augmentations which seem to have been given in the period intervening between the two estimates being made. But still, in round numbers, the average may be about 3s. for each living soul in the parish, and 1s. 6d. for each hearer.

The following calculations have also been made to enable the reader to form a general idea of the extent of the burden of the whole ecclesiastical establishment of Scotland. In 1801, the land rents of Scotland were computed at £2,441,955 sterling. They may now be stated, in round numbers, at £3,000,000 sterling. If the total amount of the stipends is £207,240, only £180,000 can be payable by the land,—that is, calculating the sti-

* These Commissioners give also the annual value of the glebes, in so far as they have been estimated by the ministers, at £19,168 : 15 : 3d.; seat rents, £38,901 : 9 : 7d.; ordinary collections in 1835, £44,394 : 2 : 3d.; extraordinary, as ascertained, £13,726 : 8 : 9d.

In England, the amount of tithes, cathedral property, and income of the bishops, amounts to £2,673,000. Were this equally divided among all the livings, each clergyman would have about £250.

pends in cities and towns at £37,240. The proportion on the land, therefore, is about one-eighteenth part of the land rents, or one shilling one penny and one farthing in the pound. "The liberal mind that marks the beneficial effects of our ecclesiastical establishment in one single branch," says Sir John Sinclair, "namely, in promoting the morals, instruction, and industry of the poor, and in providing for their support, will be disposed to think, that in this channel alone the landed interests have been amply reimbursed for all their expenditure; and when the immense advantages which all the landholders enjoy from the laws of Scotland, relative to the valuation and drawing of their teinds, and the benefits of a moral and religious description, resulting from the labours of the clergy among all ranks and ages, are taken into account, it cannot be supposed that any enlightened landholder will allow himself to grudge their moderate stipends, or to oppose any reasonable measures that may be found necessary, from time to time, for the support of so useful a body of men."

Mr Aiton, in his "Agricultural Survey of the County of Ayr," drawn up for the consideration of the Board of Agriculture in 1811, makes the following benevolent remarks:—"It is certainly a just maxim, that those who serve at the altar should live by it. A body of men who are superior in learning, and whose talents are not inferior to those of their order in any other country, whose virtue stands unimpeached, and who are diligent in the discharge of their functions, ought to be supported by the public in that rank and station which can render them respected and useful. Religion and morality are the pillars of the State. These cannot be preserved without the aid of a respectable priesthood, and that aid need not be expected unless suitable provisions are made for their maintenance."

But whether the State, and the landed interest, and the Court of Teinds, have acted up to these just and laudable sentiments, will be seen still more from a statement of the difficulties a minister has to encounter in

the Court of Teinds, even before he can get a judgment of any kind,—from the manner in which the fiars are struck, and the stipend is to be collected,—and from the expenditure a minister has to encounter in merely getting and executing his decreet for as much as enables him to exist.

However inadequate a clergyman's living may be, before he can obtain a penny of augmentation, he must raise an action before the Supreme Court. He must summon every heritor, great and small, who holds property in his parish. He must support, perhaps for several years, an expensive and hazardous litigation, before it can be determined whether he is to obtain an augmentation or no. When the small amount comes to be fixed, still he may not be half way through the law of his case. Several years more of litigation has often occurred, in actions of suspension and reduction (and even where these are not resorted to), before the augmentation is allocated, so that the minister can realize the increase of stipend. Another great hardship under which a minister often labours in regard to his income, falls to be stated. Every time a stipend is modified to him out of the teinds of his parish, a new allocation of it among the heritors must take place. This, however, is a work of great difficulty, and so tedious, that ten, fifteen, and sometimes twenty years elapse before it can be effected. What, then, unless it be thought advisable to let him starve, is the minister in the meantime to do? What the law enables him to do, is to levy from any heritor, in the name of stipend, a sum not exceeding the whole amount of that heritor's teind. If he have a few large heritors in his parish, he may thus get his whole stipend from them without any great trouble, leaving them, when a scheme of locality shall have been made out, to recover their over-payments from other heritors who may have paid too little, or perhaps nothing at all. This is the legal remedy; but no sooner does the minister begin to put it in practice, than those heritors who are called upon to pay for their neighbours, begin to cry

out against his injustice. They give him to wit, though not in express terms, that it becomes not his cloth to avail himself of the mere letter of the law, in order to inflict a wrong on those whose friendship he ought to cultivate. Far better, they think, that he should live on the chameleon's food, than fall into such worldliness of mind as to look after his own. The method, then, which the law has devised for enabling a minister in certain circumstances to realize his income, invariably places him on the horns of a dilemma; for either he must give offence to unreasonable heritors, on the one hand; or, on the other, he must submit to present inconvenience and ultimate loss. But even though the minister were at all risks to have recourse to the above mode of payment, he does not long enjoy the advantage of it. The few heritors who have to pay for the many, become impatient of the burden, and procure an interim locality, that is, a locality avowedly made up on insufficient and erroneous data, but by which the whole heritors, small as well as great, are made to pay a share of the stipend, till a correct and final scheme of locality be made out. This interim locality now becomes the minister's rule of payment, by which change of circumstances he is ejected from the frying-pan into the fire. Such a locality involves, and indeed presupposes, many errors. Frequently an heritor is subjected by it to an increase of stipend, whose teinds have been exhausted for a hundred years, another is allocated upon twice, and a third escapes altogether. To endeavour to enforce such a rule of payment, is to encounter a parish in arms. Most ministers shrink from the attempt. They are often induced, at least in the case of the smaller heritors who are overcharged, to waive their claims till a final scheme of locality is passed. When, after an interval, perhaps of many years, this event arrives, arrears have accumulated. But the proprietors of the lands now found liable to these arrears, where are they? Many of them dead or gone off, their property sold, and the proceeds descended to numerous heirs, who have fallen into poverty, or

are scattered to the four winds—another dilemma for the minister, for he must either look to those who have now nothing, or send a power of attorney all over the globe. Such are the losses to which many ministers subject themselves and their families, rather than disturb that harmony so essential to the successful discharge of their sacred duties. The above circumstances are not imaginary. Every one of them has taken place within the range of the knowledge of many ministers, and they are of frequent occurrence.

The manner in which the stipend is paid, is not only extremely troublesome, but also mean and degrading to the clerical character. Part is paid in money, part in meal, and part in barley, and a proportion of each of these is allocated on the lands of every heritor within the parish. The heritors sometimes, again, apportion their respective shares of money, meal, and barley, on all their tenants, conform to their rents. So that the minister is obliged to collect his stipend in meal, money, and barley, from almost every possessor of land within his parish,—it may be from forty to four hundred in number,—and in the most trifling quantities, as firlots, pecks, and lippies of meal and barley; and shillings, pence, and farthings of money. The scheme of division or locality of a single minister, for the small sum, it may be, of £151, is frequently longer than the rent-rolls of a peer of the realm. A large portion of time is occupied calculating fiar prices, measuring and weighing the grain, granting discharges, taking the grain to market, and recovering the money. There is often a loss, too, from the minister not being a judge of the qualities of the meal and barley. And if he be sharp-sighted, there is sometimes unavoidable wranglings between him and his parishioners.* It is said that the minister of Dud-

* Take the following, as well known in the district where it happened within these ten or twelve years. "William, you must bring me better grain. I can't sell it, it is so bad." "It is just what the land produces, Sir, and I have naething else to gie." "But then you are a bad farmer, William. You must farm better." "Tut, Sir; tut, Sir; that's no civil. I'll no tak that aff your hawn. I attend your kirk, and ye gie us yoursel' just what the land produces, and I dinna fin' faut. I dinna tell you that you are a bad preacher, altho' ye tell me I am a bad farmer. But aiblins gif I war to stap in to the Burger-

dingston, whose manse is within two miles of Edinburgh Cross, at one time applied for an augmentation of stipend. He pleaded the small amount of his income of chalders, the expenditure he was exposed to from his vicinity to Edinburgh, the wealth and fertility of his parish, most of which had been seized from the Church. He obtained a decreet for one additional chalder, which was allocated on the feuars at Portobello, and much of which must be collected in penny-pieces from hundreds of individuals!

The practical conclusions which should be drawn are these:—1. An end should be put to the law and delay, so that it may not be ten, twenty, or, as it was known in one instance, SIXTY years after a stipend was modified, before a final scheme of locality was passed. 2. The Court of Teinds should take into consideration the loss and trouble which, in many instances, ministers incur in collecting their stipends, and modify such additional stipend as shall compensate this trouble and loss. 3. The complicated and troublesome pecuniary dealings between a minister and his parishioners, are injurious to the cause of religious instruction. It were better, therefore, that all stipends modified out of the teinds were paid into the Exchequer, and thence reissued to ministers. Were these stipends ordained to be paid into the Exchequer, free of expense, and under a penalty for neglect, and only reissued to ministers on application, the expense to the country would be little or nothing.

Again, most of the stipends in Scotland are paid according to the fiar prices of grain, which are fixed in every county by the sheriff of the bounds, who merely acts ministerially in giving effect to the verdict of a jury. The principles of this arrangement are, upon the whole, equitable. But the manner in which these matters have been mismanaged, has been the subject of long and loud complaints. The judge, the jury, and all the witnesses, have generally an interest adverse

house, I might get baith bigger measure and the grain better dighted. If ye'll caw the weak corn and cauf out o' your sermon, I'll put my corn ance mair through the fanners." Often did the respectable clergyman tell this with great glee.

to that of the clergy. The fiars are uniformly struck in February, and the evidence is taken only from the Martinmas preceding. These three months afford nothing, by twenty or thirty per cent., of a fair average of the price of grain for the year. The worst of the crop is always first hushed into the market, and of course brings an inferior price. The farmers have their rents to pay, as also their accounts to settle with servants, wrights, smiths, and the like. To meet these demands, they are compelled to choke the market, and thereby to lower the prices. More than this, *sly work* is sometimes resorted to in making up the list of witnesses. Large fictitious sales have been made on purpose to bring down the average, and errors have inadvertently been fallen into by jurymen, in their calculations, which have astonished a whole county, by the strange anomaly of the second quality of grain being, on the oath of fifteen respectable men, and of a witness no less respectable, who had purchased largely, actually *higher* than that of the first quality. In these cases, whatever be the injury or absurdity, it has been found that there is no remedy whatever. The verdict is final, and cannot be altered by any or every court in the kingdom,—not even by the jury themselves. Fortunately for the Church, many landlords, especially in the richer districts, are now receiving their rents according to the fiar prices, and in this way more substantial justice may be expected than has hitherto been obtained. Meanwhile, in the county of Lanark, and in some others, the clergy have become alive to their own interest, as in duty bound. They furnish a list of witnesses to the proper authorities. They employ an honest agent to attend the Court, to cross-question the witnesses, to make the necessary calculations, and to correct at the same time any mistakes on the part of the jury. And all these precautions are taken at a cost of not more than one shilling yearly from each of the clergymen within the bounds. But more than this, there should be a general revision of the law and practice in this important affair. The manner, too, in which the fiar prices are

given in the newspapers and almanacks, is slovenly and unsatisfactory,—no distinction being stated whether bolls or quarters of grain are meant.

And what, after all, is the sum total of all these labours and difficulties? A paltry income of from £150 up to £200, and sometimes £300, costing the landholders the enormous sum of 1s. 1¼d. in the pound, and 1s. 6d. for every church-goer, and 3s. for every living soul in the parish.

But take the average amount, and let the minister's expenditure be squared by it, and then the difficulty of keeping day and way at the manse will become more apparent still. Most of the ministers are married, and four or five children may be taken as the average. The statistical account says three; but Mr Carment, in his place in the General Assembly, once facetiously observed, "Suppose a minister to have ONLY TEN children." But be the number of children what it may, a minister generally finds it necessary to have one male servant for the cultivation of the glebe, and for carrying fuel. Two female servants are also required, and sometimes a herd boy, and even a girl as nursery maid. Sir John Sinclair computes that—

For these servants, in board and wages, not less than . . .	£75	0	0
For governess, and board and education to the children, not less than .	90	0	0
For the father and mother of the family,	100	0	0
	£265	0	0

Ministers have also to contribute to all purposes of a patriotic or charitable description,—to pay to the Widows' Fund, and several other unavoidable charges, making in all a computed expenditure, when they have families, of £300 per annum. Until their children begin to grow up, less money may do; but if there be two or three boys, their school and college expenses make an addition to the above charges of £50 yearly. A minister is a

mere factor for the expenditure of the first £75 of his income. Economy cannot protect one farthing of this sum. Taxes, widows' funds, servants' wages, and such like, afford no abatement. In these circumstances, what can many of the clergymen do but sink in debt deeper and deeper, or send their sons to hold a plough, or hammer iron. The secret industry of many daughters, helping, by their needles, a father's income, or rather a brother's education at college, is beyond all praise; and fortunately, the clergy sometimes enjoy a small patrimony besides the ordinary legal income provided for them. And it reflects honour upon them, that, with so many sources of expenditure, they are enabled, by prudent economy, to maintain their station in society.

The two parties to blame entirely for all the privations of the clergy, are the Commissioners of Teinds, and, to a lesser extent, the Government of the country. We say the Government are less to blame than the Court of Teinds, because, were they to act with common justice, to say nothing of liberality, their example, backed as it would be by public opinion, would tell on the Administration of the day, be they Whig or Tory. Fifteen or sixteen chalders have been complacently fixed on by the Teind Court to provide a proper subsistence for the Scottish clergy. Of all the cruelties which even a modern Star Chamber could inflict on the Church of their fathers, this is the worst. Why, a clergyman requires a preparation of about fourteen years for the holy ministry. The outlay for this education is not less probably than £500 sterling for every minister actually inducted. Upon an average of common years in ordinary times, there may be 600 (there are not very much more than the half of that number at present; but in 1819, there were 680) divinity students. Of these, probably four-fifths die, change their views, or are disappointed. But still the expense of the education of all such is incurred, and may be taken into account. Let, then, any reader take his pencil and calculate, from the number of students and preachers, compared with the number of vacancies,

the number of ministers, and the duration of their incumbency, the sum of money actually expended on the one hand, and actually received on the other, and let interest be added in the ordinary way; and he will find that any one of the Insurance Companies in Britain would, on a similar calculation of all the contingencies, and as a mere mercantile transaction of profit and loss, give a return, in yearly income, little short of the stipend allocated to a parish minister. In all the £250, there is not one penny of salary or of return for duty performed,—there is nothing more than remuneration for money expended. Every other profession have means and methods of enlarging their income. Clergymen have none. Superior talent, zeal, and success, bring inestimable rewards, indeed, in secular professions; but they no more bring another chalder to a minister's income, than they add another cubit to his stature. And besides, there is so much superior talent in the Church, as contrasted with the few rewards it has to bestow on merit, that not one in forty, be his distinction what it may, need expect to rise above a bare subsistence.*

It is a melancholy and unaccountable fact, that in Great Britain (an empire the most populous, wealthy, and enterprising, that ever was on the face of the earth, and the most moral and religious that ever did exist) the clergy of the north are miserably under-paid. But public sympathy is at last beginning to be awakened to the just claims of men in other professions. Not a man of common sense in Scotland grudged the addition lately made to the salaries of the Judges of the Court of Session. Not a clergyman in the Church ever supposed that the way to keep a court pure, was to make the judges poor. Every benevolent member of society said, Good speed to the late movement in behalf of the sheriff-substitutes. But in dealing out an income to the Church of Scotland, the Judges of

* What a paltry saving was it in the present Government to cut the Church of Scotland out of the few sinecures (why hesitate to call them such?) she had so long possessed as the reward of merit and superior talent. Would the present Lord Advocate and Under-Secretary of State consider this point?

the Court of Teinds, instead of being blind, open one of their eyes, and that the nearest to their own case, —they make a mighty difference between the *meum* of the court, and the *tuum* of the clergy. Instead of holding the hand, so that the scales of justice, in this respect, may be even, they get thousands of pounds into the one scale, and put two paltry hundreds or so into the other.* Let any one of the senators of the College of Justice try the sixteen chalder system during even the shortest vacation they have in the year; and let him report to the rest of their Lordships, at the President's breakfast, on the morning of their first meeting; and let the public see how hungry he looks, and what he has got to say experimentally in behalf of the pure and poor system springing from starvation root.

The time was when the majority of that very Court of Session behoved to be clergymen, and when, in fact, the rank and income of the two classes were not so *far different* as they are now. Originally the Judges of the Court consisted of seven churchmen and seven laymen, with a president, who was a church dignitary.† From a pure and patriotic desire to be useful in their own sphere of duty, the reformed churchmen, by their own Acts of Assembly, prohibited any minister from sitting on the Bench of the Court of Session, under pain of being deposed, or even from acting in the more humble capacity of a Justice of the Peace in their own district. In the pure period of 1640, the will of the Church of Scotland was realized by an Act of Parliament. It is a remarkable fact, that although this act of 1640 was, with many more of the same period and purpose, rescinded in 1661, yet the spirit of it has been cheerfully acted up to, on the part of the Church, ever since, al-

* In one of the earlier struggles to obtain the last augmentation of salary to the Judges of the Court of Session, an English Baronet, who was afterwards drowned, had the heartless hardihood to stand up in the House of Commons, and speak of porridge and brimstone being good enough for any Scotchman. After all, the Commissioners of the Teind Court seem desirous to act up to his sentiments, in as far as the Clergy are concerned.

† The minister of the small parish of Lamington, in the Presbytery of Biggar, was President; and it were well for the Church if the present incumbent (Charles Hope) also had more to say in the matter.

though clergymen are still eligible to the Bench at common law.

But when the Church of Scotland thus barred themselves out from the Bench of the Court of Session, they reposed with entire confidence in the high-minded integrity and good-will to the Church of those who were afterwards to occupy their seats. They never dreamed of petty jealousies, or hard-hearted parsimony, or any vicars of Bray being ever strong on the strong side. They properly trusted to the conviction, that from this arrangement and all its consequences, the words would still stand in letters of gold, *Ecclesia ne quid detrementi capiat.* It was a noble sacrifice of power to maintain purity, and it was a Christian exercise of charity in Churchmen to believe that their interests were not to suffer by such a display of virtue. But the interests of the Church *have* suffered; the confidence *has been* misplaced; the result *has* miserably disappointed the country; the virtuous resignation of Churchmen *has* long been forgotten; all sympathies of former co-operation *have* died away; all relationship and brotherhood *has* been disowned; and now, the minister requiring an augmentation, must come into court, like a mendicant friar, with a begging-box in the one hand, and a very humble petition in the other; and when he cries, Pity the sufferings of a poor minister, with ten children, and only fifteen chalders, he is turned to the door, and told that he must be kept poor, that he may continue to be pure. Individually, the Senators of the College of Justice have always been men of the highest integrity, talent, and knowledge of law; and at no period was there a brighter constellation of men than those now on the bench. From the very venerable President down to the last nomination, the honour and justice of no one of them ever was impeached; they are not only pure, but above all suspicion in their decisions in the Court of Session. But from the very moment they sit down as Commissioners of Teinds, they are altogether changed for the worse. In the one they are the most exemplary, and in the other the most arbi-

trary, Court in Europe. In the one they gave a death-blow to the Veto Law of the Church, and in the other they are the most cruel Vetoists in the land,—in as much as they refuse the suit of many an applicant, not only without giving a reason, excepting their own *sic jubeo, sic volo*, but even while apparently they have no good reason to give, unless the paltry pun on words be held as such.

The fact has never been denied by any man alive, that the Church of Scotland was pure. But, my Lords Commissioners of Teinds, it is not in consequence of the poverty of the clergy, but in spite of it, that they have ever thus maintained their character as given by Adam Smith. And to all that has been said of them, so often and so powerfully by others, the clergy of Scotland can, very generally speaking, say for themselves, that they are not the first tamely to forego their independence, whether spiritual or personal. They may mistake their position either as a Church, or as individual members of society; but not only their livings have been forfeited, but their heart's blood has been spilt with joy in protecting what they conceived to be their rights. On this point the clergy of the present day may defy a comparison with any other Church or class of society in Christendom. Whatever may, in the present awful struggle, be the error of the Church, it never will be mooted that the champions of certain opinions lacked the courage, the purity, or the zealous activity, even of our best men in the purest times.

For a hundred years, the pecuniary interests of the Church of Scotland were so far neglected, that notwithstanding that every other class of society were progressing, they were kept stationary. And had it not been for that able and upright judge, the late Sir Islay Campbell, it might have been that the Presbyterian Church in this land would have been a perfect pattern of purity, in as much as it would have been a miserable spectacle of poverty. When the majority of the livings were about six or eight chalders, he, as Lord Advocate, tried to force a bill through Parliament, to enact that augmen-

tations should be allowed at proper intervals, and generally to a fair amount yearly. But the grim death-grasping greed of the landed interest defeated his just and noble-minded efforts. The sturdy oak, however, was neither to be bent nor broken. He waited his time till a turn in the political wheel set him in the President's chair, and then he fairly broke the back of the law over the knee of equity, humanity, and common sense. In the face of statute and inveterate practice of the Teind Court, he had the dexterity and influence to get it carried by a majority of votes, that a minister's stipend might be augmented at every interval of nineteen years. This magnanimous decision of one who became, for the time, with a high hand, both legislator and judge united, was, on an appeal to Lord Thurlow, affirmed. Having thus found the barrier broken down, the whole Church rushed like a torrent into the Court of Teinds, and got their livings augmented, in some cases by one-half, and in all by one-third. To Sir Islay Campbell, more than to any judge who ever sat on the Bench, in modern times at least, the Church owes a deep debt of gratitude.

But now again the Court seem determined that the matter shall come to another stand, at least during their day and generation. It is nothing that their macers and other officials should be nearly as well paid as those who officiate in the holy ministry. It is of no consequence that sheriffs and their substitutes, excise and custom-house officers, should all be rising in the scale of affluence. They to whom the oracles of the living God have been intrusted, must not have the management of much more than £200 a-year to keep their own station, not the least important in society, and to rear and educate a family to enable them to attain even the humble calling of their fathers, lest the enormous temptation of more chalders should corrupt them. Is it that the influence of the landed interest, too heavy for that of the Church of late, so much degraded, hangs like the rim of a millstone around the neck of the Senators of the College of Justice? If so, then respectful remonstrances of every

kind should be tried so long as there is hope of their being effectual; and, when these are disregarded, paragraphs and pamphlets should be hurled at their heads till they amend their judicial morality. Instead of feeding the flock of God which is among them, and taking an oversight thereof, they lord it over God's heritage. It is gratifying to be able to assert that the venerable President Hope has always shown himself a worthy successor of Sir Islay Campbell, and so has the Justice-Clerk Boyle, and most of those of the older school, with Jeffrey and Cockburn of the new. But still the result of the vote comes generally to the fifteen or sixteen chalders. And shameful to be told, while the salaries of these very judges have been raised, and very properly, to £3000, £4000, and all but £5000, with a retiring salary of £2250, that very body who once constituted the majority of that very Court (and might have probably done so still, but for their own virtuous, self-denying ordinance), is tied down, by their unvarying decisions, to little more than £200. Ay, and with this mighty difference too, that these judges draw their thousands from the public purse, while the clergy, when they seek a reasonable income out of their own funds, are generally turned to the door with a lawyer's long bill at their heels, to the sum of £50 of expenses. It never was meant that the clergy should go to the Court with a begging-box, and with an *argumentum ad misericordiam*. Let them give to the judge the *argumentum ad hominem*, and to the country the *argumentum ad justitiam*, and they will be heard. More than this, if the Teind Court lend a deaf ear to their petitions, let an appeal be taken to the Lord Chancellor, and let the temper of the House of Lords be tried, on the accession of every new Lord Chancellor, till some one be found to do justice to the poor Church of Scotland. But the fact is, the Church, and the Church alone, are to blame; or more correctly speaking, they are to be admired. Notwithstanding all they have suffered, and all that they may yet suffer, one single appeal to any one Lord Chancellor has not been taken by any individual minister in any one case.

One word more on this point. Let it not be said that these are the mere ravings of one who has smarted in the Teind Court, and that he expects to benefit himself there by bearding them, or that he has felt sore at the late triumphs of the civil over the ecclesiastical authorities. On the contrary, the author is not an advocate for the veto. He thinks the Civil Courts have merely interpreted and given life to the existing statutes, without assuming any new power or inflicting any new punishment; and unfortunately he never can receive any augmentation of stipend at their hand, because he is in the fangs of a still more niggardly grasp, holding one of the poor livings augmented to the magnificent sum of £150 sterling. But he has this earthly consolation to bless himself with, that, *a fortiori*, he (and all his brethren in like circumstances), if the principle hold true, that poverty and purity are twin-brothers, must be more pious and exemplary than those who have been so sadly corrupted by the liberality of the Teind Court, in giving so much as sixteen chalders.

Another proof that the Teind Court are set upon paring down the income of the clergy to a mere existence, not very much more than the income of a gentleman's servant, presents itself in the new and cruel fact, that of late years the value of the glebes have sometimes been taken into account in modifying a minister's stipend. Till of late, an injustice of this sort never was mooted. Ministers, whatever their glebe might be, had a competent stipend assigned them at common rate and common rule irrespective of their glebes. But the Court, first in the case of Wilton, and afterwards in others of far less justifiable nature, have taken the glebe into account. This method of procedure is becoming every year more common, and, to all appearance, it will soon become uniform. A few of the older judges stand out on this ground; but unless the new ones take up their opinions, the Court, in course of time, will be unanimous. There can be nothing more unjust than this, or more hurtful to the interests of the clergy: the glebe may, in some few cases, be worth,

as a mere piece of land, in ordinary circumstances, £50 a-year,—that is, if it could be let as a farm on a lease of nineteen years; or, if a farmer of skill and experience had it in his own hand, the same amount might be drawn from it. But the Court ought to remember, that he who takes a lease of a glebe must, of necessity, be a tenant at will; he will therefore look on every crop as the last; he will find it to be his interest to scourge every thing out of the land, and to put only as much manure into it as may raise one other crop. In this way, not only must the glebe bring a very inadequate rental from the first, but every year it must rapidly diminish in value. And if some ministers attempt to cultivate a large glebe, so far from getting any return by way of rental, they may render themselves bankrupt. There is fifty per cent. of difference between the two expressions, "Come John, and do this," and "Go John, and do that," even with the most active and knowing master. But the difference is much greater still between a minister and his servant,—the one being inexperienced, and the other often lazy, careless, and wasteful. The fact is, in the return of mere pounds, shillings, and pence, the glebe cannot and ought not to be taken into account at all. It never was till lately, and it never ought to be. If it is to be taken into account, the clergy would do well to cast all their acres into the bottom of the Red Sea. To be consistent in oppression, the Teind Court should put a value on the manse and garden too, as part of their chalders.

A minister should be well advised before he take legal steps to enforce an augmentation of stipend, that is, in the present spirit of the times. The measures are, in nine cases out of ten, very rashly gone about. It should be managed, *if possible*, at home in the meantime. It should be set about a year or two before the period expires; and it should even be delayed a year after, rather than give the blow. The heritors should be plied individually, and by their own firesides. They should not be driven to an absolute refusal, because,

after giving one, they will keep by it. They should be tried once and again, and after all they should get a little of their own way; and, above every thing, the minister should not startle them by urging unreasonable demands. After the matter has been brought to an amicable adjustment, a mutual minute should be entered into, and the Teind Court merely required to give a legal sanction to it. A minister, upon the whole, should rather trust to the tender mercies of his own heritors, cruel as their tender mercies often are, and poor and greedy as some of them may be, than to the domineering fiats of the Court of Teinds. Unfortunately, the minister's first step is generally to put himself into the hands of a young Writer to the Signet, who may have been his companion at college, and who, with the best intentions in the world, is still set on starting another well-going process. The execution of the summons on an *inducice* of six days is sometimes the first direct intimation of the minister's serious intentions. This step both starts and irritates, so that war is at once declared without even the intercourse of a single flag of truce. And after a lawsuit is once fairly begun, no man can predict either how or when it may end. There is nothing certain about a law-plea, whatever be its merits, but the expenses. It is generally commenced from an ebullition of temper on both sides; and when once set agoing, neither litigant dare stop for fear of being saddled with not only his own expenses, but also those of his opponent. And thus, like a man slipping on the ice, he continues to run merely for the purpose of keeping his feet. It is more common than commendable to begin a process at law, expend a large sum in expenses, and *then* refer the dispute to an arbiter, whereas it is surely better to save the expenses by beginning with a reference.

Where there are teinds, the livings should range from twenty to thirty chalders; and where the teinds are exhausted, the public purse should contribute to the amount of at least £300 per annum over and above the glebe and

manse. And after all, this would be no great remuneration for that which, in collections at the churches, brings the landed interest £40,000 a-year, and saves them, by the judicious administration of the clergy, not less than £500,000 per annum. It would be no great remuneration to a hard-working class of educated men, and would save the government and the country much of the present extravagant outlay for penitentiaries, houses of refuge, bridewells, jails, and judge ordinaries, and rural police, and constabulary forces, and standing armies, and cavalry barracks, and so forth. Nay, there should be ten or twelve livings in the Church of Scotland worth £1200 or £1500 a-year, as pinnacles to which men of superior talent and activity might aspire. The dead-level system of sixteen chalders is like the Dead Sea, in which the fish can hardly live. Let there be a Presbyterian parity as to power, but not as to poverty? If, however, we cannot get our incomes enlarged, perhaps we may find out a method of making them go a little farther, by management and economy on our part. If there be no chance of getting our incomes immediately enlarged, it is prudent to see if there be no ascent along the scale of elevation by means of economics, that thus, by a growing sufficiency of the means we have, a larger command may be obtained over the necessaries and comforts of life than is at present possessed. Here is, indeed, a patent way by which the clergy may win for themselves a higher status in the commonwealth than they now occupy.

The income of a clergyman is indeed too limited; but thanks be to the Giver of every gift, the income is accompanied with a blessing, which almost doubles the store. Were it not so, the children at the manse could scarcely be nurtured, far less fitted for, and promoted to, the honourable and responsible situations in which we generally find them at home and abroad. A stipend thus blessed, and managed with economy, goes far—on the principle, that a well won penny is worth an ill won pound. Nay, it may be affirmed that careful management doubles

a limited income, while waste may destroy two-thirds of it. But every point of expenditure must be narrowly watched at the manse. Every thing apparently wanted for the establishment must be duly considered, and deliberately balanced with those necessaries of life which the family cannot dispense with. If there be blind recklessness in this department, a minister's money matters soon get into confusion. He pays almost double for every thing he buys, and the articles are inferior in quality. He gets worse and worse, till his comforts, and even usefulness, are at an end. His mind begins to be haunted and harassed every day, so that post-letters about the New Year time make him start, and the very face of his village grocer is a terror. Life insurances, and other expensive shifts, come to be resorted to; and these sink the unfortunate man deeper; till at last, steeped in poverty to the lips, he gets under trust. Besides, want, horrid want, is the parent of both crime and misery. But health, peace, and competence, are earth's greatest blessings. In a word, competence is, with the Divine blessing, one of the most solid foundations of a minister's exertions. Beset with want, dunned daily for debts, and having his mind continually harassed with the fear of exposure, how can he act in a way that is respectable, or how can he set his faculties to think with composure? This is a mercantile world; and from the time that a minister cannot pay his shoemaker, or his grocer, or his tailor, he not only gets worse materials at a higher price, but the shoemaker, grocer, and tailor, come to care less for his preaching and the performance of his ministerial duties.

Generally, or almost universally speaking, no class of men are more respectable and more respected than the Scottish clergy. Take any twelve hundred men of any nation, rank, or profession on the face of the earth, and there will not be found a kindlier, a more prudent and patriotic, a more learned and intelligent, a more industrious, polite, hospitable, virtuous, and pious set of men any where. There are exceptions; but these are,

after all, so few and far between, as merely to prove the rule.

In regard to clerical economics, there are, amid very many exceptions, some of one class, who take the one extreme of extravagance, and some of another, who take the opposite extreme of hoarding. Both of these extremes may be easily traced to their fountainhead. The Church of Scotland has hitherto been mainly supplied from two sources,—those who were fortunate enough to get into families as tutors, where for years they fared sumptuously every day, and never learned the value of a pound, because they never knew the want of it. With these the warm joints, the puddings and the pies, and the wines of every variety excepting "vulgar sherry and kitchen port," continue with the young minister as they were before with the tutor. Or there are those of another class of ministers, whose parents have, by an extraordinary exercise of industry, pushed their son forward through the Latin classes of the parish schools, into and out of college, till, in the end, with pride the aged and pious parents saw their own son actually "wag his pow in a pulpit." With these, the simple fare, approaching almost to penury, which at one time was a meritorious virtue of necessity, becomes a vice when persisted in from choice. In both, a certain habit has been formed, and it continues to grow till the day of their death; when the world finds the one somewhere about £1500 in debt, and the other worth £3000 or £4000.

But, apart from these ruinous extremes, there are the greater proportion who keep the golden mean: pay every man, owing nobody any thing but to love him,—have all things comfortable about the manse,—bring up and establish in life a large family,—and, throughout a long and useful incumbency, have reason neither to boast of their wealth nor to complain of their poverty.

Many more would do this if they knew how. But, unfortunately, these never see their danger until it has become impossible to avoid it. They are deep in debt before they are aware; and they begin to learn, only

when it is too late, *that if a minister cannot manage to keep out of debt, it is utterly impossible for him both to get out of it and to keep out of it.*

But the great secret evil of the whole is to be found in the undoubted fact, that the two or three first years of the incumbency generally seal a minister's fate. It is then that care is required; and it is then that neither caution nor experience has been acquired. Furniture for *all* the rooms at once,—a library of new books,—a handsome horse, price fifty guineas when bought, and fifteen pounds when sold, and which breaks down in six months,—farm-stocking, and implements of husbandry,—giving and getting dinners to an unlimited extent, and in an extravagant style,—purchasing every thing on trust, and not caring for, or knowing how, money matters are, provided there be cash on hand;—these, and such like, may soon dip any man ONE THOUSAND POUNDS; and they have sunk many a worthy minister into difficulties, which have continued to press him down for life.

Now, the object of this work is to point out the duty and advantages of a well-balanced economy at the manse, from the day of a minister's induction; and to depict the dangers of clerical avarice, on the one hand, as degrading and disgusting; and of clerical extravagance, as utterly ruinous, on the other. Such a work does not exist, and many ministers concur in the opinion that it is much required, and cannot fail to become useful.

Such subjects are not of a very exalted nature; and hasty half-thinkers may assert, in derision, that a minister who pays so much attention to all that is so minutely recommended in the following sheets, must become a mere man of this world, without either time or inclination to look after his far more important duties. But the result, as shown by experience, is just the reverse. Such may visit and catechise their parish once, if the parish be of a manageable size, or perhaps twice, every year,—they may have Sabbath schools,—they may visit the sick, attend to the wants of the poor, and all to

much better purpose, when they enjoy comparative ease and affluence, than if their establishment were in confusion, their purse empty, and their credit gone. Deep debt and extreme poverty are the worst, and not the least disgraceful, conditions any clergyman can be involved in. Experience shows, that where even these exist to any great extent, the whole mind is unhinged, laziness is indulged; so that no duties, but such as are compulsatory, are performed, and even these in a very slovenly way; and, above all, the influence of every Christian precept and example is greatly lessened. As the comforts and respectability of domestic life are not to be despised by any man, so neither can the topics discussed in this work be said to be vulgar and mercenary. Some may say, the subject being low, the language must of necessity be ludicrous; and certainly Cowper is right when he says, "It is difficult to kill a sheep with dignity; in a modern language, to flay and prepare it for the table, detailing every circumstance of the process." Dr Samuel Johnson goes farther, and says truly, "That the man who does not mind even his stomach is a fool, for the belly is every man's master." If the utility of a subject renders it interesting, where can there be a finer object for the speculation of philanthropy, or a more important aim for those who take an interest in religion, than a discussion of the best methods how to raise the whole platform of the clerical order, that they may become better qualified for a pious and pure companionship with the upper classes, and be more enabled to be kind to the lower.

"TWO THINGS," says Agur, "HAVE I ASKED; DENY THEM NOT BEFORE I DIE: REMOVE FAR FROM ME VANITY AND LIES; GIVE ME NEITHER POVERTY NOR RICHES; FEED ME WITH FOOD CONVENIENT FOR ME, LEST I BE FULL, AND DENY THEE; OR LEST I BE POOR, AND STEAL."

CHAPTER II.

ECONOMICS AT THE MANSE.

BEFORE entering more immediately on the management of the manse, it may be necessary to state, in a plain way, an outline of the rights of the clergy of the Church of Scotland, as to the building and upholding of our dwellings. Young ministers are sometimes taken at unawares in such matters, and without knowing what they are about, they have often tied up their own hands during the rest of their incumbency, from asking repairs or additions, however much they may have come to be required. On these occasions, the first step is generally the most hazardous.

Manses were first established in Scotland about the middle of the 13th century, in the reigns of the Alexanders II. and III. By the old law, the heritors were bound to pay no more than £1000 Scots (£83 : 6 : 8d.) for the erection of a manse; but the obligation now to rebuild, to add, or to repair, extends to what may be found necessary for these purposes,—"moderation in dimensions, simplicity in ornament, being always rigidly observed." The offices comprehend a stable, barn, byre, with a garden and wall five feet high exclusive of coping, and also the smaller accommodation of a brew-house, milk-house, cart-shade, and scullery, &c. Of late, the sum most commonly allowed by the Court, has been about £1000 sterling; but this is a matter of discretion, to be affected by the size of the parish, the amount of stipend, the

expense of building, and the like. In most cases now, the question comes to be, Whether and what additions and repairs a minister is entitled to demand? or in very bad cases even yet it comes to be the question, Whether the old manse is in such a condition as to warrant its being pulled down and a new one erected? or, Whether repairs and additions is all that can be allowed? In these matters the Court is guided by the report of an architect appointed by the Presbytery, who should uniformly be a man of eminence in his profession, and *on no account a mere country stone mason*, who can form no adequate idea of what accommodation may be required, and who is sometimes influenced by selfish considerations. It is useless to be particular on these points, or to lay down the law at length from books, where it may be much better consulted. But the best rule in all manse cases, is for the young minister to be very deliberate, and also to give the heritors time to deliberate. An offer of repairs or paltry additions is sometimes made to the minister immediately after his induction; but this is to be cautiously dealt with, and the consideration of it delayed for a twelvemonth, or, as it was expressed of old, till the new peat-stack be burnt. A minister requires both to summer and winter in a manse, before he can tell what it needs. At his entry, his heart is warm, he is inexperienced; and if there be any one worldly desire stronger than another, it is (and it ought ever to continue) to be on good terms with his heritors. In these circumstances, a very stingy quantum of repairs, with no additions, or with very trifling ones, and a large supply of putty, paint, and plaster-lime, has sometimes put, at a small expense, the manse into such a state as to increase much the difficulty of carrying the claim through for more extended and substantial operations. Let the minister then deliberate, pause, and ponder—ponder and pause again. Let him consult some judicious brother, and let, whatever expense it may cost, a perfect knowledge be obtained of what may be enforced. Let some abatement from this be made. Let a respectful communication be

held with some one or two of the kindliest and most influential of the heritors; and, if possible, let these be gained over. In fact, let the case be worked individually and personally, till the temper and determination of the whole heritors be completely ascertained. In almost every parish the matter will end here. In many, it will not go quite so far; and in some, the readiest liberality will await, or even precede, the induction. But if not, a meeting should be held with the heritors, and an offer be made by the minister; and if one be made by the heritors, each should be received and well weighed by both parties, so that if there be not a very great deal between them, matters may be adjusted. In his amicable offer, let the minister be careful, above all things, not to go beyond what the law will enforce; much rather let it be something considerably on the safe side. Having made his offer, by all means let him stand to it till it is finally and formally rejected. And then, if to the Presbytery he must go, let him demand every thing the law will enforce. After having gone to the Presbytery, let him show a firm and a bold front in a business-like and respectful way, and let him not flinch. And here again, after a burst of passion, and some sort of big words, the matter will most likely rest, if time be allowed to cool the metal, and if the Presbytery have acted with decision, and not beyond the limits of the law.* Perhaps, in one instance in half a thousand, and one in Scotland in half a score of years, the case may be carried to the Court of Session. But in most of the cases so advocated, the heritors have hitherto paid the piper something with manse rent (which every minister is entitled to when the manse is in the mortar tub, or when the heritors refuse or delay doing what is required, after it has been condemned), and law expenses to the tune of £200 or £300. But remember that law,

* In the Presbytery even, there is sometimes a silly fellow or two, who, from a solitary call made once in a lifetime, and on purpose, or from an annual invitation to a family dinner, or from a prospect of preferment, are seduced on such occasions to desert the interest of their own order; but such have seldom any influence, being examples more to be avoided than followed.

like civil war, is only the worst remedy in the worst state of the disease. It is disreputable in a minister; it is tormenting to madness; and if indulged in, it is expensive to bankruptcy. Heritors often manœuvre for delay, and trust to the chapter of accidents for an escape. In this way, meetings are called, and not meant to be attended; or when held, they are adjourned to get more information, or some paltry alteration of the plan never to be executed. Thus, the winter and spring months are talked over, and a whole year lost; because the stones for a manse should be quarried soon after the harvest, when the wood should also be bought and blocked out, and the building begun, like the crows' nests, by the 1st of March. The old manse and stance should sometimes be sold altogether, and the price devoted to help up the new erection in a better position. As another useful general observation, it may be stated that heritors are generally more inclined to give additions and some repairs, than to rebuild. *Seldom or never let such an offer be refused.* Let the old drawing-room become the best bed-room; the old dining-room the family parlour, with a book-press in the recess for sideboard; and let there be built a new dining-room, drawing-room, and entrance hall, with a stair and small bed-room above the lobby. Unless the old manse be miserably bad, don't gut it. The expense to the heritors is enormous, and the benefit to the minister not commensurate. If the roof be good, let the old manse stand with suitable repairs, not only in wood, plaster, and putty, but in painting and papering all the apartments. For if the heritors know what is to their profit, they will paint and paper even the new rooms at the first. The Dutch proverb holds true in Scotland, and in every wet climate, as well as in Holland, THAT PAINT COSTS NOTHING—that is, it saves more than it costs. Don't paint a wall if it be in any respect liable to damp. Remember, too, that, cost what it may, heritors are by law compelled to make and to keep a manse free from damp. There may be doubts sometimes as to the necessity for repairs, and much altercation as to their

amount; but there has not been, and cannot be, any difficulty as to dampness. The law is explicit on this important point. Another observation is worth making, namely, that every want should be openly and honestly laid down before the heritors at once. If there must be a Waterloo, let it be a conflict for all the minister's rights, so that he may never require to go to law in his lifetime again. From tenderness to the heritors, some ministers make their claims bit and bit, one thing this year, and another next. This is injudicious. It festers the wound just when it is healing. Scarcely have the heritors paid the tradesmen's accounts, and felt some difficulty in being civil on a Sabbath to the lady from the manse, when another demand starts up to enrage them anew. Others again, from tactics, make their demands piece-meal, beginning with those that are most doubtful, and keeping the others, like a furious dog, in chains, merely to frighten the heritors into a compliance. This is not only impolitic, but altogether wrong. If a demand be made at once, and a compromise be gone into, that demand need not be enforced at all points at the same time. If the heritors prefer it, part may be delayed; but let nothing come upon the heritors afterwards by surprise, and far less by tact. In this, as in every other transaction between man and man, the best tactics is to have no tactics at all. Let one man be cunning, and another straight-forward, open, and out-spoken, and the result will show that honesty is ever the best policy. It is a just historical observation of Hume, that not one man in a million can conduct the hazards of deceit to a successful issue. If a clergyman's cast for cunning or treachery, either to friends or foes, be established in one or two undoubted instances, his character is ruined ever after, as the meanest and most unmanly of human beings.

The variety of claims which ministers have on their heritors, and their constant recurrence in spite of every forbearance, produce, in many instances, a secret spirit of rancour between them, which is creditable or com-

fortable to neither party. Taking money out of any man's pocket is like drawing blood from his nose—very offensive. If the heritor be a man of rank or wealth, with a generous heart and a liberal hand, as he generally is, and if the minister keep his demands something within bounds, there is nothing but kindness and confidence between them through life. But if the heritor be of the third or fourth class, have a limited rental, some bonds on the property, and an expensive establishment, then there is nobody to pay. Should he be naturally mean, proud, and iron-hearted, it makes the matter worse; and if, over and above all this, he be one of the Scottish Episcopalians, and an attorney to the boot, then woe betide the poor minister after he enforces his first claim. Till then, every favour will probably be heaped upon him, whether he deserves it or not;—dinner parties at all times, sides of mutton at the Sacrament, and sweetbreads at New Year's day, with a thousand civilities less substantial. But from the day that the foundation-stone of the new manse is laid, all favours vanish like the dream of a night-vision, and the poor parish minister is left to himself. And then, to heighten the bereavement by contrast, such silly attentions are transferred to any neighbouring minister who is simpleton enough to accept of them when pressed upon him, as they are often, for the purpose of serving a turn. How mean and despicable such conduct is in the eyes of a man of real magnanimity!

The observation, that there never was a case known in which there was not manifested, by that honourable body the heritors, a great readiness to promote the comforts of the minister, except when the latter had proved either useless or given to litigation, has occasioned much merriment among all classes of the clergy. The saying has also been passed off as a certificate of character, by heritors whose consciences did not bear testimony to the fact; and a sweeping and ample testimony it is, considering that there may be twenty or thirty thousand heritors in Scotland, and sometimes three hundred

bonnet lairds in one parish. Passing over the oddity remark, it must, in seriousness, be admitted, that when a quarrel does obtain between a minister and one of his heritors, the fault is on both sides; and the better share of it pertains to the minister, inasmuch as he ought, especially as much as in him lies, to live, if possible, at peace with all men. Till within these twenty years, ministers held themselves, comparatively speaking, in rather an inferior station in regard to the *lairdocracy* of the parish. They received a single annual call, and were kindly invited once in the year to a family dinner; and for this they were humble dependents for life in thought, word, and deed. But matters are of late very much mended in this respect. Clergymen have now more knowledge of the world. Their office, education, and general influence, not only in their parish, but in their district, enables them to hold up their head with men of ten times their income; and what to mere worldly men seems quite unaccountable, is the fact, that with an income of £200 or £300 a-year, they can, in the country, keep up an establishment not in any material respect different from that of their nearest neighbour, with his receipts of £2000. What is this but a verification of Solomon's observation, that "the blessing of the Lord maketh rich, and addeth no sorrow?" Were ministers, than whom no class of men have so many interests in common, to move more in the mass than they generally do, and were they to be guided by the universally acknowledged principles which influence other classes in their collective capacities, they might have far more weight in the scale of society than they have even yet acquired.

One other paragraph on manses. In ancient times, the clergy had the making of our laws very much in their own hand; and, upon the whole, they turned the opportunity to good account in reference to manses. In one instance they failed miserably. In landward parishes ministers are entitled, by law, to manses; but in burghs they enjoy no such privileges. This has been not only

a loss to individuals, but it has put a drag on some of the main wheels of the whole machinery. In this way, by express Act of Parliament, the established clergy of our cities live in hired houses, with heavy rents over their head. But more than this,—the whole parochial system has, from this defect in the law, become deranged in our large towns. The minister has become a non-residenter. He lives out of the sight of his people altogether, unless when at a time he makes an excursion for the purpose. In like manner, the people of the Cowgate, for example, may require to mount up to the Regent Terrace, or go over to near the Zoological Gardens in Edinburgh, in quest of their minister,—in other words, the very mainspring is removed out of the watch, and taken to some unknown distance, excepting of a Sabbath, or on particular occasions. So completely has this erroneous idea grown into the minds even of the people themselves, that when the inhabitants of Glasgow, in testimony of their ardent attachment to that distinguished divine, Dr Muir of St James's, resolved to provide a mansion for him, instead of building it in Monteith Row, or in the vicinity of the church, the house was built on Garnet-hill—that is, at a distance of two miles at least. The Papists, from the first, seem to have entertained more correct notions on this point. They never dreamt of confining manses to country parishes. Even to this day, when they are no longer an establishment, and when they have been stripped of endowments, manses, and glebes, still they take care, when they erect a church in a town, to have the house of the officiating priest exactly alongside of it. The Wesleyan Methodists act on the very same policy. But the Presbyterian want of policy seems to have been, to exclude manses, and schools too, from cities, causing all these to be free in the country, but heavily taxed in towns, where the whole machinery ought to have been most efficient. Napoleon often said that Paris was France; and it is obviously a maxim of common sense in every country, that cities are like the heart, stomach, brain, and lungs of the body politic,

Let these, then, be cared for with especial care, and the mere extremities will seldom go wrong. It was with this view that collegiate charges were first instituted.

The furnishing of the manse is one of the most important steps of a minister's money transactions, in regard not only to taste and comfort, but also in respect to the magnitude and manner of the expenditure. If caution and inquiry be not applied here, £100 or more may be lost in a trice, even by those who are most desirous to be economical. This is done in two ways, equally to be avoided. A minister, on entering his manse, finds nothing but bare walls in every room, and also his pockets nearly so. It may be that the former minister survived the Whitsunday term by a month only, and that his successor cannot realize a shilling for about 18 months, when the fiars of his first crop are struck. In these circumstances, he sets about purchasing a houseful of trash —second-handed chairs, tables, beds, carpets, and grates; and because they come to little money in the sum total, he imagines he has got good bargains. He never, till it be too late, thinks that his funds are to improve, and, with this improvement, his taste is to keep pace. He never thinks that an old carpet is worth not much more than the skin of an old horse. In fact, he never comes to know, till he makes up his mind to furnish his house a second time with every thing new, that the money paid for the second-handed articles is money lost, in every sense of the word. A sideboard, or a table, or such like, may at a time be had in this way, both good and cheap; but when the furniture is generally of this description, there is a continual breakage of legs, arms, and even backs of chairs, table-feet, and so forth. Every time the bachelor has had a party, there is almost half a flitting of the furniture from the manse to the wright's shop, and every half year there comes in a fearful account-current from the carpenter. Mending and moving of furniture is its entire and very speedy destruction, even when it has been purchased at the first hand,—so much so, indeed, that Dr Franklin declared that three

moves from house to house was equal, in this way, to a fire, in which all was consumed.

Not nearly so bad as this method, but also very imprudent, is the procedure of the opposite extreme. Some ministers, without counting the cost at all, enter the premises of an upholsterer, and content themselves with merely pointing out to the foreman of the firm the articles he thinks he needs. In this way, for, weeks together, the carrier's cart is loaded with rich, substantial, and expensive furniture, of all sorts and sizes, till the manse becomes actually like the show-rooms of the shop from which they were sent. All this is very well till the end of the year, when the account, amounting to hundreds of pounds, arrives by the post, merely enclosed in half a sheet of paper, and matters are not much worse for three or four months, when the same compliment is paid in a far more laconic style, viz.,—"To account rendered, £749 : 9 : 4d.;" with a hint that a remittance will be acceptable, as some heavy demands await them next week. Then there comes out a bill at three or four months. When this becomes due, a small sum is paid to account, and another bill is taken for the remainder of the sum. This is discounted, and in due time dishonoured; for, by this time, the upholsterer declares himself to be ill used, and then difficulties and dangers press hard, and don't admit of delay. If a friend steps forward, matters are managed. If not, the banker advises a life insurance, or some such expensive shift; and in this way the new minister becomes, in a year or two, an embarrassed man.

In furnishing the manse, count well the cost, and the funds on hand or in prospect. Buy almost every thing new, and of good quality; for here, as in every thing else, the best is the best pennyworth. But take care not to purchase more than you can manage to pay. If prudence require it, furnish only one spare bed-room, your own sleeping apartment, and the parlour, with all the indispensable necessaries of the kitchen. These, any minister may pay out of his first term's stipend; and these

may see him over his first Sacrament in a way far more respectable than with a houseful of unpaid furniture. Then, again, the dining-room may be furnished,—that is, carpets, chairs, and table, and sideboard, too, if it can be overtaken. And then the best bed-room, leaving, of course, the drawing-room to be furnished at the sight, and with the advice of the wife. In a way somewhat after this fashion, the furniture is not only gradually paid, but habits of care and calculation are engendered, which are the saving of a minister from all the distresses of poverty. If a minister's pride gets so far the better of his prudence in this important matter, that he *must* have all his manse furnished at once, let him borrow from a friend an adequate sum, to be paid back in instalments, such as he can overtake, and don't let him attempt too much, so as to pay debt with the one hand, while he is contracting it with the other. In this way, he may be enabled to enter the market, money in hand, and thereby make his purchase at least fifteen per cent. cheaper than he could otherwise do. Whatever plan be followed, let the useful articles take precedence of the ornamental. But after the burden has been in a great measure got rid of, why may not the silver forks, and such like, be found on the minister's dining-table? Let what is procured in silver be solid, however little there may be of it. Plated trumpery, pinchbeck and German silver, are not half so genteel as horn spoons and steel forks. A plated trash-set is not once to be compared, either as to ornament or use, with blue stone and a black Jenny teapot. But German silver makes capital spoons for daily use in a family way, both at dinner and at tea, especially for children. This method preserves the silver ones better, and one or two of these supply, at a time, the want of silver ones, when the party happens to be more numerous than the number of solid silver spoons on hand.

There is great economy in the keeping of furniture; and with this view, a leaf should be taken from the book of Meg Dods; but elbow grease is the best ingredient of any. Let all hands be set to work on the new furniture,

till it get a polish like a mirror. If there be a parlour in the manse, let its furniture be hard wood, and let this be the family room. It is snugger in winter; and this method saves the good furniture in the dining and drawing-rooms. But let there be an emigration now and then, that these rooms may have the benefit of a fortnight's fire. Let this especially be done always immediately before a dinner party is given at the manse, otherwise, if the fire be put on the same day your friends convene, they will look blue over a smoking board, and shiver around a blazing ember; and for this simple reason, that the first application of heat to an unseasoned room only brings out the damp, and actually increases the cold. If this be necessary in regard to a dining-room, it is ten thousand times more so in regard to the strangers' bedrooms, for of all the insults and injuries which can be offered to a visiter, a damp bed (a stranger's razor too) is the worst. The remedy in a damp bed is at once to put on every article of dress but the hat, and not even excepting the great-coat, and to lie down on the carpet, making a pillow of the rug; if there be no rug, the bottom of one of the stuffed chairs may serve. Many of a robust constitution, and in perfect health, have been brought to the grave, by laying one night in a damp bed. The moment, then, the cold clammy dew is found to affect the olfactory nerves, at once up and out of bed, and on with all your clothes.

And this leads to the observation, that every manse should be kept dry and warm by the help of a lobby stove. And of all the stoves which are yet to be met with, that so well-known by the name of "Dr Arnot's," seems to be the best. Much has of late been said of the Vesta stove. The Arnot stove may be had of the proper size for three guineas. It occupies very little space; and at the expense, probably, of one pennyworth of coals, or one halfpennyworth of cinders daily, it keeps the whole house warm and dry. The comfort of it is sensibly felt of a winter morning, when the bedroom door is first opened. But it should be so regulated, that the air

may rather be dried than much heated or burnt; because, when a family are thus accustomed to live as if in an oven, they are sure to catch cold merely by being exposed to the atmosphere, or to a colder temperature in the house of a neighbour. Sometimes all the purposes of a stove have been served by having a flue introduced into the kitchen vent, so as to convey the heated air to the lobby and stair-case, from whence it readily makes its way to all the corners of the house. There seems to be a vast field yet unattended to in regard to the management and the economy of fuel. Nothing can be worse contrived than the method of heating houses as it exists at present. The grate is hot as a furnace,—a constant current of cold air streams from the door and every window, and enters the fire with the twofold effect of burning a double quantity of coal, and of sending three-fourths of the caloric up the vent. The Kinnaird grates are a vast improvement when backed with fire-brick of proper thickness. The Kinnaird grates cost about £2, burn few coals, and give out for many hours a uniform glow of heat. In purchasing grates, avoid such as have bars of polished steel; they require a world of work from the maid in the dark winter mornings. These matters are so much better managed in Russia, that the Emperor Alexander declared, that the winter spent by him in the comparatively warm climate of Paris was the coldest he ever endured. Yet there is something extremely cheerful in sitting around a good fire, especially if there be a piece of light-coal blazing in the front of it. If the manse be within twenty, or even thirty miles of a pit where gas-coal is produced, let a cart of it be procured every summer. A small piece of it in the parlour fire, of a winter's evening, when little is doing of consequence after dinner and before tea, saves candles. Besides, the minister at the one side, the mother at the other, and "the bairns" among their feet amusing themselves with the two cats, or with the favourite dog, forms as happy a group as the world can produce. There may be a scratch from pussy, or a snap from Old Honesty, or

a little quarrel among the children, requiring the rod of correction; but it soon passes, and all is happiness, unbounded and unbroken, upon the whole. But mind you, the whole day or the night either are not to be dozed away in this fashion. On the contrary,

THE ECONOMY OF TIME

Is one of the very first lessons to be learned in clerical economics. Unless time be prudently managed, nothing else can. Any thing done in a hurry, or out of season, is not even half done; or, worse than that, it is generally half spoiled. But there is character in the economy of both time and money. Extravagance and confusion is born with some men; and they can no more overcome these dispositions than they can increase their stature. Some people seem to have been born only a very few minutes behind the true time. During a long and active life they are never once, even by accident, forward to a minute; they are generally just in time to be too late. If they mean to cross one of the broad ferries, the first sight they see is the steamer in the very act of moving. To mend the matter, they have a run for it; but what with a great-coat and a sturdy breakfast, they are out of breath at the end of the first forty yards, and after trying a loud roar or two, which nobody hears or cares for in the bustle, the traveller gets to the pier by the time the boat is almost a quarter of a mile away; and after having heated himself, mainly by the exertion, and partly by being in a passion, he finds plenty of time to cool, and perhaps to catch cold, before the next boat start. And thus it is both by sea and land; no appointment is kept exactly. But there is generally some sort of apology; or, if he be a bull-horned fellow, there is a tough argument about the differences in watches. The loss in these cases with a minister is, that the man-servant, and in fact the whole household, begin to partake of the same infirmity. If the master never stirs till about ten or twelve, the servants may as well be also in

their bed sleeping too, for any profitable purpose. Hence the cattle are not attended to with regularity; in winter the ploughing falls into the rear of the whole parish; and in summer the "tids" of seed-time, hay-time, and harvest, are in a great measure lost. Let time, then, be taken by the forelock. In summer, up and be out soon after six, or at any rate by seven in the morning. Let the servants see that the eye of their master is on all, and all hands will be at work right earnestly.

But besides these considerations, early rising is advantageous to health, business, and devotion. "Sweet is the breath of morn; her rising sweet, and charm of earliest bird." An hour in the garden brings a capital appetite, and insures a sound sleep at night. In winter there are more temptations to sit at night, when the house is quiet and comfortable, than there is to rise in a dark morning when every thing is cold and comfortless. But in summer, let there be breakfast at eight to a minute, and in winter at nine o'clock precisely. But of all negligent habits to be overcome, this is one of the most difficult. Summer after summer, and for a lifetime, will a man resolve every night, in stepping into bed, that he will rise early to-morrow morning, and begin and continue this practice; but when the morning comes, he either sleeps long over the time he had fixed on, or, if he be awake, he feels half-inclined, like the sluggard, to take a little more sleep, and all his resolutions are banished till the evening at bedtime. Hence it is said, that it takes two good men at night to make one in the morning. Rising out of bed, even in a very cold morning, only requires a resolution, to be instantly acted on, and all is over,—like the bather, who finds himself all right the moment he has made the first plunge. Many men manage early rising for a morning or two, but by thus cutting off a portion of their usual rest, the disposition to indulge in it is increased, the nap is long and sound; and here there is another finish to a resolution made once and again. Seven or eight hours, at the most, is quite enough for any man, and more is injurious. A dozing sluggard is

exactly like a lazy man working—that is, both the sleep and the work are but half done; whereas, if a man limit himself to seven or eight hours, he works up the time to a minute—there are no long sleepless nights—there is no *dovering*, half sleeping and half waking.

But if the minister be not an early riser, he can surely manage to get up early for a morning or two now and then, without saying to his servants what morning he means to select. Let him see the stable duties sufficiently well done—mark the time that may be requisite—make a liberal allowance for less activity in your absence, if required, for the hour at which the garden work must begin, and see that the hour is exactly observed, though the work of the broom should be left unfinished. This neglect may be noticed at the breakfast hour of rest. "There is no harshness in this, but merely what is felt to be just, and such strictness is essential to moral discipline; for what is neglect or idleness but a species of theft?" *

The same economy of time should be observed in keeping appointments. Let any man who has ever been in London, and with men of great mercantile or public transactions any where, remember how punctual to a moment every merchant and man of business is at all times. Were it not so, the whole business of a great city would get into a chaos of confusion in one hour. Let a man in the country compare great things with small, and act accordingly. There is another cruel and very common error in regard to the time of starting on short journeys—to the Presbytery for example. The minister mounts the saddle, say only fifteen minutes behind his proper time. He is moderator, or requires to be present at the constitution of the meeting; and to make up for his own want of punctuality, the whip and spur are applied without mercy to an aged and once able horse, although he never was the best adapted for expedition. A race of this sort, for six or eight miles, by heating the animal, and deranging its stomach, is

* Manse Garden, p. 238.

more injurious to a minister's horse than a week's hard work. And why to a minister's horse more than to any other man's? Because it is one day in the cart; another in the plough; a third at the full trot with the minister on his back; and no horse in a hundred can stand such variety of occupations, unless he be gently used in every one of them.

MARRIAGE.

"Take a thought, and mend," is the first, the last, and the only hint in clerical economy to be given to the *confirmed* bachelor. But who is a confirmed bachelor, and where is he to be found? He is that solitary, melancholic, and monkish man, which is the most to be pitied of all living beings at the manse. But take his own word for it, and the confirmed bachelor is no more to be met with than a mermaid is; for nobody takes the compliment to himself, or will allow it to be given to him. While the matter is doubtful, and so long as a gleam of hope tells the flattering tale of joys never to come, the gray-haired squire boasts of the appellation, and plays off his jokes with dexterity in defence of his own order; but ask the unmarried man of fourscore years, How old art thou? and he will blink the question. Advise him to marry, and he will admit that he has not given up thoughts of it; and above any, he is the most earnest in urging his young friends to take a wife.

But whether you be a confirmed bachelor, or one merely for a year or two by a concurrence of untoward circumstances, the word of command is—*Go marry, Sir*, and know, before you die, what the words Comfort, and kindly feelings, and clerical economy mean. Be selfish and recluse no longer, but give your affections, and a portion of your worldly means, to one who will double your joys, and divide all your sorrows. Instead of misspending these on birds, cats, and dogs, great and small, black, white, and spotted, select an object more worthy of it than four-footed animals and creep-

ing things. Instead of yawning over a book as your dumb and daily companion, smile rather on the faces of a blooming and joyous family, as the only way to make home a place of rest and happiness. Furnish your manse as you may, with easy chairs, sofas, and settees,—have a vapour, a shower, and a plunge bath, cold, warm, or tepid,—have a snug porch, and a green door, with a fawn light, and a stove in the lobby, with a flue of heated air up the main stair-case to the top,—have a roaring fire in the parlour every morning before breakfast, with all sorts of antique fire-screens, large and little,—have a fiddle, a solitaire, a tobacco pipe, or a set of stocking-wires, to vary your occupations,—when you go for an hour to snuff up the east wind, put on your cork soles, overalls, and dreadnought,—go to bed at midnight, or long after it, and rise far on in the afternoon, when the day has been well aired;—have all this, and four times more, but still, my good friend, so long as you want THE WIFE, there is a coldness, a formality, and a prim correct sort of bachelorism in the whole affair, which, happily, is never to be found when there are three or four boys romping about.

Children may occasion many cares, but without them there are few real comforts. "Little children are as arrows in the hands of a mighty man. Happy is the man that hath his quiver full of them. He shall not be ashamed, but shall speak with the enemies in the gate."

Nay, children bring not only their pleasure, mixed with care, but more solid advantages; they become, very soon, so many assistants and props to the parents, who, when old age comes on, are amply repaid for all the toil and all the anxiety the family have occasioned in their infancy. To be left solitary, and with servants only, in the infirmities of age,—to be laid on a death-bed, and to see distant relations hovering like eagles to the carcase, and to have no prospect of a true and safe friend to close your eyelids, to kiss and to water your corpse with their tears, is really to make life not worth having. And whom can we confide in so surely as our own children?

Parents, and sons and daughters, and brothers and sisters, are often, even in the vigour of their lifetime, a mutual support. The more advanced see the younger in almost every case grow up into prosperity, when they act the part their Bible prescribes. But when cordially united and supported by the consolations of our holy religion, a father and a mother, sons and daughters, sisters and brothers, may, in almost any stage or state of life, set what is called worldly misfortunes at defiance. Let these considerations induce bachelors to marry, and when they are young enough to rear a family. Let these considerations, too, sweeten the toils and cares of parents, and teach them to regard every additional child as an additional blessing, for the guidance and guardianship of which he must answer to the Father of all.

But the question occurs,—Who should a minister marry? One somewhat of a minister's own station in life and age? Most undoubtedly.—With money? Yes, as a mean, but not as an end.—A wife who brings one hundred pounds a-year, and spends two, is not a profitable bargain. One penny *in* the wife is often better than two *with* her.—A wife of your own flock? It may do tolerably well if the minister be endowed, and the lady wealthy; but otherwise, it often proves hazardous. Above and beyond every thing, don't let the minister of a royal burgh cleave unto an old residenter in his own town. If he does, he will not have his sorrows to seek, inasmuch as he will find himself harnessed at once and for ever to every *Clishmaclaver* for the last fifty years, to all the family feuds within the royalty, and to all the personal and party politics of a small constituency.

Samson, we are told, went down to Timnath, and saw a woman of Timnath, of the daughters of the Philistines; and he came up and told his father and his mother, and said, "I have seen a woman in Timnath, of the daughters of the Philistines; now therefore get her for me to wife. Then his father and mother said unto him, Is there never a woman among the daughters of thy

brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleaseth me well." Samson got her accordingly, and everybody knows what were the consequences. On this matter Henry observes, "that the negotiation of Samson's marriage was a common case. It was weakly and foolishly done of him. Shall one that is not only an Israelite, but a Nazarite devoted to the Lord, covet to become one with a worshipper of Dagon? Shall one marked for a patriot of his country, match among those that were his sworn enemy? He saw this woman, and she pleased him well; he saw something in her face that was very agreeable to his fancy, and therefore nothing will serve but she must be his wife." Then he adds in his own powerful and practical way, "He that, in the choice of a wife, is guided only by his eye, and governed by his fancy, must afterwards thank himself if he find a Philistine in his arms." Well said honest Matthew Henry. Let clergymen who are parents, and may have sons or daughters to be married, read the whole commentary on this passage, and they will see how pious, how acute, how practical, and how just an observer that prince of commentators was, in spite of the quaint remarks with which he has loaded his work. Justly might the great and venerable Sir Harry Moncrieff say of his writings, "that they contained all the sense and all the nonsense which ever were written on every passage."

THE KITCHEN AND ITS MANAGEMENT.

There is nothing like having *a store* of milkness, meal, meat, and every thing else, in a country manse. In a town, any thing can be had in ten minutes; but it is very different in a remote rural parish. There milk and meal generally abound; but the running or sending for butcher meat every few days, is both ridiculous and ruinous. The very idea of a minister's establishment being fed by supplies of this kind, has something in it perfectly torment-

ing. The matter cannot be kept properly adjusted; and if a friend comes in, in nine cases out of ten, it is in the very nick of time to catch you with an empty larder. This is nothing, for your friend is worse than a goose if he cannot take hearty welcome for good cheer. But there is a great waste of time, money, and power, when matters are mismanaged in this way. The wife is ever at her wit's end in planning her dinners for to-day, to-morrow, and Sunday. The butcher's account soon swells into an enormous amount, which, when presented, makes a poor man start as if he had seen his own blood in the mirror when he cuts his chin with the razor. Now you forget, and then you half-grudge to give the order, or may be you would delay it till a small remittance can be sent. Nay, sometimes after all has been properly gone about, and when a party has been invited, the baskets with beef, salmon, and tea-bread are accidentally left in town, or taken on to Perth, Berwick, or Dumfries. What a scene then at the manse for Hogarth or Wilkie! What a slaughtering of hens, sending to neighbours and provincial markets! In the end the party dine as well as ever; and the day after they are gone home, jigots of mutton, and roasts of beef, and your fine cut of salmon, *once* fresh out of the water, come to hand.

The old plan of every minister killing a mart is now gone almost entirely away. And considering the actual circumstances in which it was sometimes done, especially by farmers, the sooner the practice was given up the better. During the last eighty years, the country has improved in nothing so much as in the feeding, keeping, and cooking of butcher meat. In the youth of our fathers, and of one of the author's elders, aged 94 years, not a cow was ever killed for the beef-barrel, but such as were obviously to die of starvation in the course of the winter following. About the end of harvest, the stock was regularly turned out; such as could pass muster were returned to the byre; and those which were dying whether or no, were put to the hammer. The calcula-

tion was sometimes gone about with so much cautious delay, that death from leanness was the first in hand to finish the controversy. Even in the incumbency of ministers but lately deceased, a mutual contract was usually entered into, ended, and agreed on between the butcher on the one part, and another residing laird and minister on the other, before a "whole cow" durst be slaughtered. And often, even in our royal burghs, has the public crier proclaimed through the street, to the sound of his bell, or the tuck of his drum, that the flesher was prepared to kill a sheep,—that the minister, the provost, and the town-clerk were each to take a leg of it,—but that unless some other body appeared to bargain for the remaining quarter, the sheep would be sent back to the burrow roods. Now-a-days every village has its baker and its butcher; and almost every farmer sells a portion of young stock, fed and fattened even for the London market. The fact now of a cow dying of starvation, will scarcely be credited even on the testimony of living witnesses.

It is a good method for four neighbouring ministers to purchase, "in the back end of the year," a cow each, to be fed on turnip. A kills his mart first, having made his purchase a month before the others. He sends a quarter to B, C, and D, keeping the inmeat to himself. At the end of another month, B kills his mart, having purchased a month after A, and a month before C. B in his turn sends a quarter to A, C, and D, and so on till all the partners in the firm are as they were, *item* all killed and all ate up. In this plan there may be minor advantages and disadvantages as to trifling differences of weight and quality, but these can easily be adjusted in a hundred different ways; and if the copartnery is kept up for a series of winters, matters of this sort adjust themselves.

Another method less complex, and involving less risk, is for half-a-dozen of ministers and heritors to apply, by mutual or implied consent, to some cattle-dealer in the neighbourhood, to kill now and then one of his flock

when on its way to or from market, and to supply those requiring a quarter at the wholesale price, and with a share of the inmeat. In this method there is much conveniency,—the article wanted is furnished something considerably below the market price, and the perplexity of sending and receiving from the distant butcher, almost every week, is got over, because the cattle-dealer sends his cart to your door; and probably by the time a payment requires to be made, the minister has got a calving-cow to sell, or a *forrow one* ready to be put on the grass, which is taken by the cattle-dealer at a fair price, and which is more than adequate to clear all scores between the contracting parties. If this plan be adopted, and it may to a greater or less extent, let there be a quarter of beef procured about or before "the Martinmas time," that it may be had sweet and juicy from its being grass-fed, and without the turnip taste, which becomes inevitable after the new year commences.

But before this or any other method can be followed to advantage, provide an airy and a roomy meatsafe, after the pattern of some gentleman's in the vicinity, but probably not quite so large. The parish carpenter (who should always be employed in any thing he is up to, even although he be an elder in the Dissenting meeting-house) will furnish one something of the shape, size, and weight of a dog-box, and make a charge for it of about one guinea. Hang it from a tree, or fix it in the wall near a window, having a northern exposure. Take care that the key is brought into the house every night, especially when the safe happens to be well stored, for it has been in some instances well cleaned out by strangers on the very unlucky night before the Presbytery were to meet at the manse; and yet even after so untoward an event, the ministers have been no sufferers. Be that as it may, never keep meat (whether it has been cooked or not) any where within doors, or in a milk-house, or any where else but in a meatsafe, where it ought ever to be, unless at the fire or on the table. Meat very soon communicates a taint to milkness in all its states of prepara-

tions and preservation; and it attracts all sorts of flies, which beget millions of vermin very soon in summer. In a word, on this point, no guinea can be better spent than in procuring a meatsafe. It is not less essentially necessary at the manse than a teakettle or a pair of tongs.

If you happen to live near a drove road, lambs or fed sheep may be purchased on their way to the cities; but the price generally paid on these occasions is the very top of the market for one of the worst of the stock. Of this more hereafter.

Probably the best way of any is to purchase during the winter months, or about the time of the first House of Muir market, half-a-dozen of "girt ewes," which have been crossed with the Leicester breed. Let them have plenty of turnip, hay, and foggage, till the young grass sets in; then give them the richest and earliest of the pasture. Or, if there be an intelligent and kind-hearted heritor, who has parks properly enclosed, he will manage the matter ten times better than the minister. Your friend purchases about or above a score in all, including half-a-dozen for the minister, and he knows best what to give them both in summer and in winter. About the end of June or the beginning of July, send for a lamb. Let your servant-man learn to kill it and cut it up *neatly*, and let these operations be done during summer early in the morning,—and in the winter, so as to finish off every thing with sun light, as being both cheaper and better far than burning candles. Now, there are pennyworth's ten times over for the guinea paid for the meatsafe, which keeps every thing fresh and untainted for three or four weeks, till it is ate up. Then send for another lamb, and so on while they last, —that is, till about the middle of October, when lamb becomes so unseasonable, but that merely because it has been all turned to a very good account. But after this the remedy is at hand; and that is, look out for the ewe whose lamb was taken from her the first, because she is assuredly the fattest. And so on again till February in the winter months.

Now, then, for a quarter of beef from your friend the cattle-dealer, or a roast from the butcher. How excellent this little variety, after having had mutton for so many months! Many families provide themselves from Edinburgh with a small barrel of beef salted in the Orkney islands, and purchased for about £2, or about 4d. the pound weight. When the beef is good, as it generally is, and has not been too much salted, this constitutes an excellent variety to the fresh mutton or beef bought in the neighbourhood. A half, or even a quarter barrel of west country herrings, is another excellent variety for breakfast, dinner, or supper,—that is, provided there be a servant who has been taught to boil potatoes and herrings, than which there is nothing in common life so difficult. Excellent herrings are also to be had in half barrels from Caithness; but they must be ordered in good time,—that is, in October or November. It is a strange and humbling fact, that the Dutch should come over to our coasts, take our herrings, salt them on board their own ships, and sell them in our own market, as a superior commodity, and at a higher price than those killed and cured by British sailors. There are to be seen at the doors of the grocers neat firkins of herrings, price 5s. The words "Lochfine herrings" are branded on the cask. *Every* one who has made a purchase of this sort will not do so again. In *one* instance they were found to be lean and foul fish, with very large roes nearly ready to be spawned. The fact is, Lochfine herrings are now-a-days seldom to be found salted in a barrel. Since steam-boat navigation began, they have been sent up and sold fresh in the Glasgow market. The west country herrings are fatter than those of the east coast, because on the eastern shores there are no arms of the sea running up into the land as there are between Campbelton and Greenock, in each of which shelter is found in stormy weather. Hence the fish are more tossed on the eastern shores, and have to struggle harder against the tides and currents. The term Lochfine is sometimes by fishermen applied to the whole coast of

Argyleshire. Be sure to eat up the herrings before the heat of summer renders them uneatable.* But the two pigs (of which, much more hereafter) must have been managed so as now to become of great service. Let the one be killed three weeks before the other, that the inmeat may not be too much at one time. Ham a portion, and cut up and salt the rest. Keep a small roast or two for family use; and remember not to forget to send one to your friend in town, who gives dinners at the time of the General Assembly. From these hams, and from the eggs which are plenty in the spring months, and from the barn-door fowls which are then in perfection, there can be no difficulty at any time; and if there be, order another quarter of beef before that fed from turnip is out of the market. And now, remember more especially, that the best is the best pennyworth, and that the word cheap is altogether a deception, unless the quality of the article be taken into view. When veal comes into general use, what can be better than a well-dressed fillet and roasted loin! And here let it be observed, that a veal-pie is one of the very best of all housekeepers. It may be preserved, after being in the oven, for two or three weeks, if put into a safe. Recourse may be had, in killing calves, to the plan of two families dividing at different times, as before. Besides, milk is now in great profusion; and rhubarb and some of the earlier vegetables from the garden are beginning to bring the family forward to the time of the Assembly, when a superabundance comes to be one of the minister's greatest dangers when in town.

PARTIES.

Nearly akin to these matters of the kitchen, is a hint on the number and management of large ceremonial

* About thirty years since, a well known economist, at a manse some twenty-five miles inland, fell into this scrape; and by way of doing the next best, she gave them all to the cows! But not being accustomed to eat salt-fish during the dog-days, the cows refused to partake. This was certainly somewhat saucy for cows, seeing that they have not such an offer in their power every day in the year.

parties. Let no minister be stingy enough to accept of dinners, unless he gives them in return as often as he can conveniently afford it. How often that may be, it is impossible to state in any general way, because every man must judge for himself. While there is nothing more pleasant than to dine with a friend, there is nothing absolutely more painful than to sit down at a board with the slightest feeling that there is before your eyes more than your friend ought in prudence to produce. Upon the whole, these large parties should be managed with caution; not because they give a world of trouble and intense anxiety, or even because they are very expensive, but because they are not very creditable to clergymen if they happen very often. A great portion of the party should be brethren and their families; for nothing is more truly contemptible than for a minister to try to play the little colonel in a country side; if he does, he is sure to be despised by his own order, and laughed at by that of every other; and he deserves both the one and the other. Now, clergymen are at a greater or less distance from one another; they have better and worse methods of being conveyed; they are every where older or younger, and stouter, or more infirm; so that, on a fair calculation, one-third of them, perhaps a half, are sure to catch a cold, slighter or more severe, from every silk-stocking affair in the winter season. In large towns it is altogether different. City ministers run no such risks, and their families are put to no such inconveniences. But still it is odd, that many of their families meet not at one another's houses to dinner even once during an incumbency. These are not in any degree less hospitable; but their parties generally consist of the members of their own congregation, or of clergymen from the country, to whom they are attentive above measure. Make ceremonial dinner parties, upon the whole, seldom, and somewhat select. Keep, of course, the most distant visitors for the night; and break up your friends into sections, and have more family parties. Let an old friend or two remain to take, at an earlier hour next day, another slice

of the round of beef, *alias* "The Cold Moderator," as it is called. Indeed, the dinner on the second day is generally the best of the two. There is plenty of time to have it, without the pomp and bustle of ceremony. There is no difficulty in settling the teazing points of precedence; on the contrary, all is kindness and careless confidence,—frank, full, and free, till the time comes when every body parts to get home with day-light. One word more. There is no error, on these great occasions, more common, both with laymen and clergymen, or more unaccountable, than that of over-loading the table with food. Such misers' feasts are disgusting every where, but in a mason's lodge or at a country wedding. Let the dinner, then, be neat, plentiful, and not too much crowded or too much scattered, either with guests or dishes. A light and graceful disposition of both is the point to be aimed at, and the eye is one of the chief organs to be propitiated. Economy and good taste may do much with even slender materials, but let there always be some one substantial favourite dish.

To be still more and very particular. Never be late in making a call, if there be a chance of being asked to remain dinner. Give time to get something ready; and don't, after remaining an hour or two, be very obstinate in departing if pressed to stop. Consider that a jigot of mutton may have been plumped into the broth-pot on your account; and such a compliment should be well taken always. In striking the knocker at a call, don't be in a very great haste with the second rap, but give time to remove a small fire-screen, or, may be, the ghost of what fifteen minutes before was a substantial family dinner. It is not only perplexing to the lady, but a dead loss for a stranger to come to his friend's door, just in time to be too late for family dinner. When talking of dinner parties, let a word be said of

WINES.

It is needless to disguise a fact which every body

knows, namely, that a minister's income is too limited, and that there are constantly more demands on it than he can conveniently meet. It is quite out of all keeping, then, for such a man to ape at a variety of wines. Let him be thankful if he can muster, on an occasion of this kind, good sherry and port. But whatever the wine be, let it be of the very best quality of its kind. Inferior wines are a perfect abomination, and adulterated port-wine is pure poison. Be cautious as to the man you deal with in your wines; let him be a man who has a character of the kind to lose, and give him his price; for no man can give a good article unless he get a fair value for it. Rather than allow one drop of inferior wine to enter your door, have the half quantity of it, and produce it the seldomer. Every man of common sense understands the propriety of the one plan; but every man who has a stomach to be injured by preparations of lead and other poisonous materials, will reprobate the other as treacherous and mean. The economics of the wine system is a renewal of the copartnery, as in killing cows. Let a half pipe of port-wine be procured by a judge for about forty guineas; let it stand in the wood for six months in the manse; let the *best* wine-corks and all the other necessaries be got, and an experienced bottler procured from town; let the bottles be counted, and all the extra expenses of carriage and corking be added; and let A, B, C, and D, pay their share of the price, and take their share of the produce. In this way the wine is had cheaper and much better. A quarter cask of Bronte Madeira may be had for about £10, and should be bought by the ministers individually. There is no difficulty in bottling it more than in that of small beer. And the same rule, too, holds, although in a less dangerous degree, in regard to malt liquors. By far the safest beverage of this sort is brisk small beer, and, *if taken in moderation*, good whisky toddy. And that minister is on the high way to ruin and disgrace, who generally, on such occasions, takes a drop beyond the second tumbler. Some very judiciously restrict themselves to one tumbler;

y thing beyond, must either proceed from, or pro-
ı love of drunkenness, and is both to be pitied and
wn entirely at a manse. Let there be no delicacy
npromise in this respect. But the great injury
ned at dinner parties, arises from the sudden tran-
from rooms heated, to a cold and sometimes a wet
phere. The long ride home, the late hour, and the
ch loaded with food in greater variety than usual,
on cold feet in bed, and many other ailments.

MAKING BREAD.

ere seems to be an enormous saving in making
; bread in the kitchen; some writers state, in the
rtions of 6s. to 13s. for a bushel of bread. Others
f the family consist of twelve or fourteen persons,
oney actually saved would be about £20 yearly;
hat, at the utmost, the time of one woman only
l be occupied no more than one day in the week.
ere in Britain is there sweeter tasted wheaten bread
in the city of Carlisle, yet there is scarcely a public
to be found in it; whereas, in Edinburgh, scarcely
ate family bake their own bread.
Suppose," says Cobbett, "the quantity to be a bushel
ur. Put this flour into a *trough* that people have
e purpose, or, it may be, in a clean smooth tub of
hape, if not too deep, and sufficiently large. Make
tty deep hole in the middle of this heap of flour.
(for a bushel) a pint of good fresh yeast, mix it
tir it well up in a pint of *soft* water milk-warm:
this into the hole in the heap of flour. Then take
on and work it round the outside of this body of
ture, so as to bring into it, by degrees, flour enough
ake it form a *thin batter*, which you must stir about
for a minute or two. Then take a handful of flour,
scatter it thinly over the head of this batter, so as
de it. Then cover the whole over with a cloth to
it *warm*; and this covering, as well as the situation
e trough as to distance from the fire, must depend

on the nature of the place and state of the weather as *to* heat and cold. When you perceive that the batter has risen enough to make *cracks* in the flour that you covered it over with, you begin to form the whole mass into *dough*, thus: you begin round the hole containing the batter, working the flour into the batter, and pouring in, as it is wanted to make the flour mix with the batter, soft water milk-warm, or milk, as hereafter to be mentioned. Before you begin this, you scatter the *salt* over the heap at the rate of *half-a-pound* to a bushel of flour. When you have got the whole *sufficiently moist*, you *knead it well.* This is a grand part of the business; for, unless the dough be *well worked*, there will be *little round lumps of flour in the loaves;* and, besides, the original batter, which is to give fermentation to the whole, will not be duly mixed. The dough must, therefore, be well worked. The *fists* must go heartily into it. It must be rolled over, pressed out, folded up and pressed out again, until it be completely mixed, and formed into a *stiff* and *tough dough.* This is *labour*, mind. I have never quite liked baker's bread since I saw a great heavy fellow, in a bake-house in France, kneading bread with his *naked feet!* His feet looked very *white* to be sure; whether they were of that colour *before he got into the trough*, I could not tell. * * * * It is *labour;* but what is *exercise* other than labour? Let a young woman bake a bushel once a-week, and she will do very well without phials and gallipots.

"Thus, then, the dough is made. And, when made, it is to be formed into a lump in the middle of the trough; and, with a little dry flour thinly scattered over it, covered over again to be kept warm and to ferment; and in this state, if all be done rightly, it will not have to remain more than about fifteen or twenty minutes.

"In the meanwhile *the oven is to be heated;* and this is much more than half the art of the operation. When an oven is properly heated, can be known only by *actual observation.* Women who understand the matter, know when the heat is right the moment they put

their faces within a yard of the oven mouth; and once or twice observing is enough for any person of common capacity. But this much may be said in the way of *rule*: that the fuel (I am supposing a brick oven) should be *dry* (not *rotten*) wood, and not mere *brush*-wood, but rather *fagot-sticks*. If larger wood, it ought to be split up into sticks not more than two, or two and a-half inches through. Brush-wood that is *strong*, not green and not too old, if it be hard in its nature, and has some *sticks* in it, may do. The *woody* parts of furze, or ling, will heat an oven very well. But the thing is, to have a *lively* and yet *somewhat strong* fire; so that the oven may be heated in about fifteen minutes, and retain its heat sufficiently long.

"The oven should be hot by the time that the dough has remained in the lump about twenty minutes. When both are ready, take out the fire and wipe the oven out clean; and, at nearly the same moment, take the dough out upon the lid of the baking trough, or some proper place, cut it up into pieces, and make it up into loaves, kneading it again in these separate parcels; and, as you go on, shaking a little flour over your board, to prevent the dough adhering to it. The loaves should be put into the oven as *quickly* as possible after they are formed; when in, the oven lid, or door, should be fastened up *very closely*; and if all be properly managed, loaves of about the size of quartern loaves will be sufficiently baked in about *two hours*. But they usually take down the *lid*, and *look* at the bread, in order to see how it is going on.

"And what is there worthy of the name of *plague* or *trouble* in all this? Here is no dirt, no filth, no rubbish, no *litter*, no *slop*. And, pray, what can be pleasanter to *behold?*" If the saving be so much, might it not be worth while to erect a very small family oven at the manse, and to procure a servant-maid from England, till the lady learn how to direct such matters?

THE GROCERY DEPARTMENT

Scarcely affords room for a single observation, far less for any scheme of economy. But remember, in purchasing soft sugar, never take the fair East India produce. It looks genteel enough, indeed, but it is weak, and leaves much sediment in the cup. West Indian sugar is browner to the eye, and coarser; but, after all, it is the cleanest and strongest. It is a common trick in grocers to mix the two, and to charge a penny per lb. weight more for that which is thus so far spoiled than for that which is better in quality in its original state. There is economy in getting a small barrel of it of about two cwt. A box of tea may be had, with the assistance of a friend at Leith, for something under £20 sterling, and at about 4s. 4d. per lb. weight. Here, again, the copartnery concern of A, B, C, and D, may be set to work, and if so, one shilling may be saved of every pound weight of the important article of food. Soap and candles should be had from the manufacturers; of the latter, those made in the spring months are the best. Let the soap be cut into convenient pieces when brought home, and left to dry till used. This hardens it, and makes it go farther. A good store of sago, now so cheap, and at all times so nutritious, should always be kept for making porridge, *scones*, or bread, mixed with meal or flour, or taken by itself. A word or two afterwards as to giving sago to live stock. Meanwhile, take the following receipt, in the foot-note, for baking sago scones.*

* As the method of preparing a very wholesome variety of *scone* with sago and flour is not generally known, we give it to our readers:—Put into a bason two heaped teacupfuls of pearl sago; pour upon it about as much boiling water as its own bulk; stir them together smartly, during the space of about a minute; add another cupful of dry sago, which must be kept stirring during half a minute more; then cover the bason closely, and allow it to stand till the contents will have become cold enough not to scald the hand; then proceed actively with the hand to work wheaten flour into the mixture, and continue to do so till it become a very stiff dough, which may then be formed into scones about a quarter of an inch thick, dusted over with flour, and baked on a plate of cast-iron—*Scottice*, a girdle—over a kitchen fire. In this batch the flour will be equal in weight to about two-thirds of the sago. Another method is to keep out the dry sago, and add

Keep short accounts with the grocer, or rather, if possible, pay every thing ready money, and then you are free to go wherever articles are to be found cheapest and best. The best rule in every case is, to purchase nothing, be what it may, till you can pay for it cash in hand, or "grip for grip," as country people express it. There is in this method, comfort, independence, and true economy, to the extent of fifteen or twenty per cent. at the least. To pay a clothier's bill a twelvemonth after it has become due, is neither more nor less than paying ready money, at the dearest rate, for a suit of old clothes; and depend upon it, although the grocer or tailor don't ostensibly charge interest for the twelve months they may have wanted their money, yet they never fail to have a swinging per centage in another way.

SERVANTS.

It might be worth while for somebody to calculate, by duly weighing the real facts, what influence any man has over his own establishment, or rather, to try to ascertain whether he has any at all. It is obvious to every penetrating eye, that the bachelors have no more to say at home than one of their own hens. They may commence the warfare, in hopes to obtain something like the semblance of power; but after keeping it up, as has been done, for thirty years, the Amazons have closed the campaigns, as the heroines of a hundred victories,—not that there ever was any real conflict, but merely a mutual holding and drawing. In the presence of strangers, the bachelor has generally the advantage; but at times as

flour enough to form the dough; but this kind of scone, though more smooth, tough, and fine-looking, is not more agreeable nor more nutritious than the other. Either of these form the most delicious of all bread for those who have but little out-door exercise; and its cheapness cannot fail to recommend it to those who still believe economy to be a virtue. To each teacupful of scalded sago it is necessary to add a small teaspoonful of salt, which should be put into the water before it quite boils, and the scones should be pricked with a table-fork or small pointed wooden pin. To some it may be proper to say, that the cast-iron plate for baking the scones should not be laid on a fire stronger than that generally kept in a room, and that the scones should be allowed to lie about two minutes and a half on each side upon the plate, the plate being previously heated.

much occurs as intimates that the point is as far from being settled as the boundary lines between the Canadas and the United States. How the matter goes on when they are left by themselves, none of them have ever told. There is, therefore, no remedy for determined bachelorism, unless it be the good luck of having a sister to assist. In these circumstances, there is undoubtedly much of the comfort and economy of the married state. But unless there be a wife or a near relation to superintend, there can be little of economy in the manse kitchen, and nothing but continued torture to the minister.

The married men, again, as bound by affection and interest, generally give up the one half of the authority to their wives, knowing well, that if they don't, they may lose the whole; and again, if the daughters are getting up, whether the father will or not, these insensibly make a lodgment in his heart, which, like that of the mother's authority, has more influence over his sentiments than he is aware of. All this is as it ought to be. But half the tale is not more than told; for the question still remains to be determined, what authority do the servants usurp? "*None at all in my house,*" says the surprised reader; "nor in any other well-regulated establishment either, I should suppose." But softly, and look closer, and judge more impartially, and you may probably find that you are in no material respect different from other people after all. A denial, on the part of a husband, of the fact of his being henpecked, is proof positive of the contrary all the world over. So, in every house, servants have far more in their power than they ought to have. If a family have nothing to perplex—if they have health and happiness amongst themselves, there is something or other taking place in the kitchen which irritates. The servants either agree too well, and combine their interests against the parlour establishment, or they fall out among themselves, and refer their contentions to the higher authorities, or they commit faults which it is impossible to overlook; and then, without any thing like insolence or high treason, they manage to retaliate, were

it only by the manner of shutting the door. There is a way in which it is sometimes done, even by married men and women,—that is, turning the establishment upside down, by the servants becoming the masters, and *vice versa*. One thing, however, is obvious, that the seldomer the husband interferes to correct the female department of the kitchen the better. They are apt to do so without any cause existing in the individual case of complaint; and if there be an appeal made to the mistress, and the master found decidedly in the wrong, then, between the two, he feels very small. Besides, when a master interferes, he is apt to say too much; whereas the mistress has not only more experience in such matters, but more prudence too.

Generally, servants are an honest and faithful set; but a good servant is often spoiled, and, most of all, by too much kindness. For the first three months, all goes well forward. The mistress, quite delighted at her good fortune, heaps every favour upon her servant, till she becomes the spoiled child of the kitchen. Then the servant grows careless, and about the very time that authority is required to correct, there is none to exercise. They are often spoiled, too, by a want of careful training on the part of the master and mistress. An honest, religious, active servant, is one of the greatest treasures a house can have. They are an influential class of society merely as such, were it only among our children; and they become more so, from the consideration, that they are to become the wives and mothers of almost the whole peasantry of Scotland—in rural districts at least. But while there are normal schools, and riding schools, and pains taken even in the training of horses, there are none in regard to that of servants. They are deprived of their parents' advice and example so soon as they can herd; and they go from house to house, sometimes where family worship is kept up, and religious principles are instilled into them, and often where these are not. Among fellow-servants, some of them far advanced in vice, they are always in a tainted atmosphere; and the

wonder, upon the whole, comes to be, rather that so few of them go wrong. Were there no other spiritual advantages to be obtained from a minister's yearly, and in small parishes, half-yearly visitations from house to house, the moral and religious benefits he bestows on the farm-servants will amply reward his labour. By dealing with each of them individually, after the prayer and general exhortation, he will find instances not a few very interesting, and requiring immediate attention on his part. Perhaps he finds an individual approaching thirty, who has never joined any where at the Sacrament of the Lord's Supper; or, in an extreme case, he finds one who has never been baptized, or taught to read his Bible. At first there is a sulky independent air of stupidity on his part; but a few kindly words softens his heart, and it may be, that ere you part, a tear may have dropt from the eye of both individuals. And then how gratifying to see the lad ever after regular in coming to church, or to notice him, three or four years after you had lost sight of him, again taking his seat at the communion-table of a neighbouring parish, and to find that he is now married, and much respected in his sphere. It is one of the advantages of our parochial system and of church extension, that it breaks up our large parishes into manageable portions, where the special circumstances of individuals can thus be attended to; and the curse of Meroz be on that administration, as such, whether it be Whig, Tory, or Radical, which refuses the paltry endowment (not equal to the keeping up of one battalion of cavalry), to put and keep this machinery in good working condition. Another great error on the part of the community, in regard to servants, is, that there is too little distinction made between the good and the bad. No testimonials of character are asked or given when a servant leaves a place at the term; there is no reward of merit, or punishment of vice. The good and the bad meet together on equal terms, in one common market, where no inquiries are made but as to ability and wages; or, if any thing be asked about morals or religious feelings, nothing is

got but a stranger's word, often false and flattering. The tone of sentiment, and of society, is miserably altered to the worse in this respect. Of old, servants remained with families till they became part of themselves, or till they were married; but now the cotton manufactories have rendered them independent. They have now almost no worldly motive for maintaining a good character; for they find, that when every thing else fails, they can fall back on cotton, and clip and wind yarn. Let, as far as possible, your servants be taken from your own parish, or rather from your own immediate vicinity; then they have a character to support, and then it can be ascertained out of what nest the bird has come. A minister's own parish often supplies a sufficiency of excellent servants at the manse, and they are always proud to be there. When these turn out well, nothing can be better; but if it happens otherwise, the umbrage may extend to the whole family. Two sisters, as servants, in the same house, is always very desirable, because they protect the morals of one another, and do what they can for each other, and for keeping their situation, that they may continue in one house. Don't expect too much of servants. Remember, that if you part with a good servant for one fault, you may get into your house one that has two twice as bad. A good servant is invaluable, entitled to good wages, kind treatment and respect, and every consideration short of that which spoils. But if she be a mere "dawdler" with two hands, without experience or useful ability, to lose her is merely to lose a consumer of food.

THE MAN-SERVANT.

As the man-servant has already sat for his portrait, nothing need be repeated of that sort; still there are some points requiring serious consideration regarding him,—Should he be a married man or a single? If he be a married man, should he board in the manse, or in his own house? Where should his house be, on the glebe,

or any where else in the parish? What wages should he have, and how should his merits be rewarded? How is a minister to find a proper person, and what confidence can he put in his honesty, skill, and activity?

If he be unmarried, he generally sleeps in an apartment above the stable. Here he is ready at a minute's warning, if any accident or disease befalls his nondescript charge. If the horse strangle itself, or be attacked with gripes, in this way not a moment is lost, and so far all is well enough. But then, your young man has a female favourite to whom he is about to be married, and who resides at a distance of half-a-dozen miles; and, under this arrangement, the minister must lay his account with having his horse awakened out of his first sleep, and taken away from his natural rest to carry your servant on his back to visit his sweetheart. And, as the lad must, at any rate, be home before daylight comes in, if he happens to be overtaken by the morning, he must ride a race with the sun, and both sweat and tire the horse most unconscionably. Notice, too, that during all the hours of the courtship, the poor horse has been tied, not by the teeth, but by the halter to a cart-wheel, in an open shed, and that perhaps in a cold or wet night; and remember also, that however well known all this may be to your neighbours, not one in ten of them will take it upon them to acquaint the minister, far less to admonish the man-servant for conduct so bad. And apart from this, the unmarried servant must have his meat in the manse kitchen; and during the hour which belongs to him at breakfast and at dinner, no work need be expected from the two maids,—the lad being respectable and stately, the women have motives, virtuous and natural, for rendering themselves acceptable to him, even at the risk of displeasing their mistress. And then, in some cases, not only milk or cheese, but cream and butter, and every thing better than another in the parlour must be procured, if it should be by pilfering, to be set before the man. All remonstrance is idle, for few mistresses have

the hardihood to stand up against the whole forces, male and female, of a manse kitchen. Then he generally gets more into the confidence of one of the servants than the other, *i. e.*, the one who has most cake and pudding to bestow, and this gives rise to a sort of civil war, with a whole world of crimination and recrimination. An unmarried man-servant soon becomes very nice about his food, and the more so if he has hitherto been half starved; so that there is often as much difficulty in procuring something suitable for the table in the kitchen as there may be for all the rest of the family, including even a governess. A little observation, then, and experience, will teach a minister that an unmarried servant is generally not quite the thing for the manse. In fact, it will be found to be better economy, and far more comfortable, to give a married man-servant double the sum in money to board himself, than to feed a young man at your own cost.

Let the servant, then, be a married man. They are in general steadier. More aware of the responsibility of their charge, and more desirable in every respect. If they should lose their temper at a time, or forget themselves in any other respect, the good advice and moral influence of their "better half" seldom fails to set all matters to rights again. They have always a character and a good situation to lose if they misbehave, and these are matters of some consideration with any man who has a wife and a family to provide for; whereas a single man is far more independent, and can at any time try all the shifts, from taking land down to breaking stones within the high walls of the county jail. But let no minister suppose that this method is altogether free of its inconveniences. Married men and single ones, too, have been known to appropriate to themselves, of a winter, the lion's share of the produce of the glebe, viz.,—oats, fodder, potatoes, turnips, and even coals,—something every morning, more or less, were it but eggs, and now and then one of the fattest of the poultry. At more manses than one it has been found, on occasions, that the same number of

carts of potatoes could not be taken out of a pit which were put into it, and that after making allowances for inleak. On a subject of this kind it is painful to comment; take, therefore the following from Cobbet:—"I used sometimes to find that I sent white Essex wheat to the mill, and that it brought me flour from very coarse red wheat. There is no accounting for this, except by supposing that wind and water power has something in it to change the very nature of the grain; as when I came to grind by horses, such as the wheat went into the hopper, so the flour came out into the bin." Very neatly worded this for an old rogue of extraordinary capacity. A *pactum illicitum* is formed with some worthless family, who act as resetters, and are well paid for their pains. In the night-time, when all is asleep, a prowling visit is paid to the premises, or of a morning when the carts are taken to coals, matters are managed with considerable dexterity, and the produce carried away and sold at an inferior price to some man in desperate circumstances, as to means, money, and reputation, perhaps to some of the lowest of the stablers in the neighbouring town. After a little experience it becomes easy to perceive when this system obtains. The grain and fodder never last till Whitsunday. The horse and cattle are starved, and the house is in want of every thing at all times. But having suspected, or even seen the evil, it becomes a matter requiring the utmost caution how to apply the remedy. Not only the *status* of the delinquent is at stake, but the character of the master comes to be in jeopardy. If he fail in the proof, an accusation comes to be *a very serious affair;* and if it turn out, as it may appear, after a lapse of years, that the suspicion was groundless, there is here something far more distressing. Let a minister beware of giving way rashly to suspicion,—let Christian charity and confidence guide every man on the principle—"Evil to him who evil thinks." If a man once yield, in a matter of this kind, merely to opinions and appearances, he will have sorrow enough; but when doubt rises into cer-

tainty often ascertained, then act, but still be silent and cautious. "It is a capital rule," says Dr Paterson, "never to charge your boy with any crime without making sure of conviction. If you have begun the charge, spare no pains to make the conviction complete; for, if you fail in this, and the accused be really guilty, you have, designing good, done incalculable harm; you have strengthened, all the time of examination, his hardihood of denial, allowed his lies to pass off triumphant, and have added to his sulkiness, self-esteem, and hatred of your person." Say nothing that may tend to commit any one. But let random hints be dropt, and starts of surprise be made. And thus time may be driven till the term comes, when, of course, the man is allowed to walk his way, without ever having been once more asked his price. But in justice to this class of the community, it should be stated and known to all men, that both the delinquencies already mentioned, form not the rule, but the exception. Not one in a dozen of men-servants will be tempted, by any prospect of profit, to become so very criminal. Their own good sense tells them that the risk far outstrips the reward, even in a worldly view. Honesty in a servant, as in every other man, is the best of policy. If a man-servant be steady, careful, and honest, his master must be equally devoid of a head and a heart, if he fail to return the compliment, even twenty-fold. Much respect, many acts of kindness often repeated, and the fullest confidence in the treatment of the cattle, the glebe, and its produce, are all justly due him. If, at any time, he has a mind to pay a visit to a relation, and to take his wife with him, let them be conveyed by the minister's horse and cart, even at the risk of the said minister being constrained for a day in a year to walk to the Presbytery. But let care be taken not to spoil a good servant, by making him of too much consequence in his own eyes. And do not heap stated compliments upon him, for if these are at any time withdrawn, he acts like a spoiled child deprived of its toy. Instead of showing gratitude for what he has actually received, he thinks of nothing

but indignation for that which he conceives he has been unjustly deprived of,—that which is once or twice received as a favour, comes to be accounted, from use and wont, as a right which he claims. And, if this right be granted, the grasp is never let go, but merely to be applied to something else. So that, in this way, the appetite grows with what it feeds on, and a world of discontent, ingratitude, and rancour is the result.

But how is a good man-servant to be found? Not surely in the way Diogenes looked for an honest man, sallying forth in the light and heat of the sun with a burning lamp in his hand; but by observation of your own, guided by the good advice of others. But in this, as in every thing else of the kind, much depends on the character of the place. Every minister should take care how he acts towards his servant, and he will seldom want a good one; whereas, if he fail in this point, he will never fall in with one worth having. One of the elders is often useful in finding a man-servant for the minister. He knows generally what is wanted, and also where to find it.

Let a good servant, then, have good wages, but let these be fixed; and, having once been fixed, let there be no more altercation on the subject. If a servant finds that, on his own showing, his wages have been raised a pound last year, he will try it again the next, with a multitude of pretences, for two pounds, and that so long as he can make a shilling by it. Let him have good wages from the first, on some fixed fair principle understood by both parties, and let no deviation whatever be made, but at the minister's own discretion. Whatever compliments may be given, let it be done in every variety of way, so as not to constitute any thing like a definite and prescriptive right. If a minister do not give his servant-man, who is trust-worthy, a very good wage, some other person, who sees his value, soon will; and a good commodity is thus lost very absurdly by one who very much requires it, and who should not grudge to pay well for it. A minister should not grudge good wages

and good treatment to a good servant, for this simple reason, that the difference in point of advantage or disadvantage to a minister, from the single item of good or bad servants, may run from £20 to £50 in the year, and that altogether irrespective of the comfort and satisfaction, or the rancour and regret ever felt in the mind like cancer eating in on the body; for bad servants are generally so in every respect,—that is, lazy, careless, wasteful, cunning, and greedy; and it were more prudent to give wages to keep such out of any manse, than to withhold a good fee from those who deserve it. Nothing can be stated in a work of this kind as to what the fee and emoluments of a minister's man-servant should amount to; the extent of the charge,—the qualifications of the individual,—and the rate of the country, differing, not only in every county, but in every corner of the same county, must all be taken into account, with many more minute considerations. But observe, also, that high wages wont convert a servant, naturally worthless, into a useful one. Allowances, too, are to be made for servants, in respect that they are sometimes wrought upon, and much injured, by designing people, who make it a point to get access to them by all manner of means. These begin with hints and insinuations, which rise into surmises and broad assertions. And, having once succeeded in setting the servant against the master, they reverse the matter, and influence the master to the prejudice of the servant. Such individuals are a pest to society, and should be kept at a due distance by all. One observation, however, may safely be hazarded, and that is, let no minister employ, as his *fac totum* at the manse, men half qualified for the work. The best is the best always. He relieves the minister of every care, and enables him to devote his own energies entirely to the discharge of his spiritual duties. If the servant-man does his part, the whole operations out of doors go on with regularity, and give a profitable return. Garden, glebe, cattle, horse, pigs, and poultry, and although last not least, the dunghill and the stack-yard, have a neat

comfortable appearance. And within and without there is plenty for man and for beast, and always a half-penny, or a morsel of bread, or a basin of warm soup in a cold day for the way-faring beggar, and something now and then of clothing to the paupers in the parish, or cordials to the sickly, whether they be paupers or not.

If the man-servant be married, by all means let him live with his own family: this arrangement is not only profitable for the minister, but it is kind and otherwise advantageous to the servant. In this way the servant has always the prospect of seeing his own wife and his children as often through the day as if he were his own master. Nearly the same dinner which serves them will serve him also. And in this way, unless the wife be a worthless waster, more intent on making her own tea than her husband's porridge, there is comfort and contentment on every hand. But to secure the working of this system, the servant's house behoves to be in the vicinity of the manse. And, as it is generally a part of the bargain between the minister and his man, that the servant is provided with a house, rent free, the best method, undoubtedly, is for the minister to build a house at the gate, or on some odd corner of the glebe. One of a single storey may, by the minister laying down the materials, be, in most places, erected for £20. And, independent of the comfort and convenience, it will pay itself in eight or ten years at the latest. Make it something "*wiselike*" and substantial, that it may remain as a monument of your own liberality and good sense during more succeeding incumbencies than one.

And as the word "gate" has been mentioned, let a hint be given and well taken in regard to it. Let it not be a mere *yett* or a *flake* turning on hinges. A minister is allowed many things comfortable about the place of his abode, and he ought not to grudge a few pounds, if required, to make his main entrance what it should be. As much of the cast of the whole face depends on the nose, so something considerable of the character of a place depends on the gate and the entrance to the house. Let

something, then, be expended, in the hopes of creating a favourable first impression on strangers. And let not the paltry penurious consideration, that a minister is but a life-renter, influence. But on this a word to the wise is scarcely required; for of almost all our manses and our places, the ministers of the present day may say, in the language of Augustus Cæsar in reference to Rome, that they found them brick and left them marble. Let nothing in a reasonable way be spared to raise our order in the scale of comfort, respectability,* and usefulness.

Sensitive minds may think our observations too minute, were much to be said regarding the young men from the neighbourhood who pay their respects to the maids at the manse. But even on this point a word to many may be useful. Let the virtue of the servants be guarded in every conceivable way, in as far as the advice, the example, and the prayers of the minister can be of service. But after all, something must be left to the good sense and the Christian feeling of the individuals themselves. Both extremes of carelessness and caution are to be avoided. Inexperienced clergymen have, with the best intentions in the world, laid down a positive and peremptory rule, that no intercourse whatever was to be permitted. To effect this, locks and bolts innumerable have been put upon the doors,—iron-stanchels, firm and strong, have been added to the windows of the lower storey,—the servants have been turned to sleep in the garret, and marched rank and file to their beds in timeous hours, with many threatenings to deter them from stirring till the hour of rising in the morning; and after a foot has been heard coming down the wooden stair, ministers have been induced to leave their warm bed, and sally forth to the outhouses, like Lady Macbeth, with candle in hand, in pursuit of culprits of this sort, and all with no other practical result than that of being

* It has been said, that the farther north a man travels, he finds the churches the smaller, and the manses the larger. But this is a mere standing joke, having more sarcasm than truth in it. At any rate, the northern clergy deserve plenty of the first-rate accommodation, if kind-heartedness and hospitality can constitute a claim.

laughed at, first on the spot, and next day at both the smithy and the mill. Let nobody, then, be over-suspicious. Let the character of the servant-women be well ascertained, before they enter your service at all. Let, also, that of the friend who visits them be inquired into. Inquire at your own household at what hour he approaches the premises, and when he retires. Correct, in a reasonable way, any thing the least unbecoming. Give an affectionate caution, or a positive command, if circumstances seem to require it. If such be attended to, it is not probable that there is any thing wrong; but if there be still grounds for suspicion, change your servant at the very first term. It sometimes happens that oceans of the minister's milk and cream, and mountains of his butter and cheese, are devoured by those who, in colloquial language, are said "to court for cake and pudding." The most prudent and dignified remedy for this is to wait patiently till the first term. A servant dismissed in this sort of way generally makes a brazen demand "for a character;" and, of course, threatens a prosecution at law if her recommendation be refused. In this case the simple facts should be stated, so that justice may be done to all concerned.

The author of this work has lately learned, by sad experience, that locks on the doors of a manse are, practically speaking, of no earthly value, unless to keep out cats and honest folks. In the specifications of the building of manses and offices, it is generally provided, that locks shall be provided at a certain fixed price, say two or three shillings each. But it is not generally known that all such low priced locks are mere factory productions, made after the same model; and that a hundred of these may be opened by the same key. In this way the key of the byre or stable door, which is generally in the hands of the servants, may often be found to open the door of far more important apartments, such as the wine-cellar for instance, to which no master would allow any servant to have access, if he can help it. But ministers have lived for fifteen or twenty years at their manse

without adverting to dangers of this sort; and servants, who may not have been three months in their place, may have not only seen but embraced their opportunity, by carrying off dozens of good old wine in one night from the cellars. Patent locks, price somewhat about twelve to fifteen shillings, should be put on important doors at the minister's own cost.

But to another point: When the servant-women in the manse are nearly unexceptionable, being virtuous, honest, active, and cleanly, still there is often, in married families, a great and constant source of annoyance, from the desire children have to run and to remain in the kitchen. The little urchins find themselves there of some consequence, and comparatively freed from restraint. The servants are always proud to be kind to them, in singing a song, or telling a story; and all their capacities and modes of thinking are more upon a level. In this way, in spite of both parents, little Miss calls the tongs the *tangs*,—barn the *bern*, and so on, in cool defiance of every pronouncing dictionary in the language. By way of correction, English servants, or an English governess, are sometimes engaged; but even notwithstanding these extraordinary and expensive precautions, the evil increases, and cannot always be effectively removed but by stern command, followed by entire obedience,—then the servants feel sore and sulky, and the little ones sadly distressed.

In nine cases out of ten, a governess or tutor should be engaged in behalf of the children. Parents seldom are good teachers of their own children, even when they have had previously some experience. Their feelings are too keen. There are by far too many unavoidable interruptions. The newspapers come to hand one day, a neighbour calls another day, and the minister must go from home a third; and all is confusion. Again, on the following day the parents resolve on working double tides, but the boy being spoiled on the previous day, has made up his mind to do little or nothing. The expenses are certainly very considerable; and there is, to some extent, a surrender of part of the

fireside. To overtake the expenditure, some ministers advertise for boarders, and live in a school-house for a remuneration, which is seldom adequate. If there be a governess or a tutor engaged, she or he are very generally kindly treated, and far happier than such in much higher families. It is one of the vilest of our Scottish customs to treat the tutor or governess as if they were mere chairs at the dinner-table, unworthy to share in the conversation and kindness of the party. This is never so in the manse, but sometimes in the families of the half-and-half sort of gentry.

Let it be the general rule in the kitchen, that there may be neither wasting nor wanting. The two are twin sisters. Wherever the one obtains a residence, the other follows sure and quick, as the shadow does the body in sunshine. While there is plenty of every thing, let there be no want of *thrift:* let there be both planning and plenty. And remember, that dinners made up on a shift of bread and cheese, and the like, are always the most expensive, and the least satisfactory. They are unavoidable at a time; but the seldomer the better. Let always a small store of every thing be left in the care of the servants, and the main supply under the lock and key of the lady. If the servants find they are trusted, and have a character to support, they are the readier to become trust-worthy; whereas, if they are undeservedly looked upon with suspicion, they lose both heart and cast, and waste and even pilfer at all hands. Let the lady, when in the kitchen, never seem to be ignorant of any thing, and let her learn as fast as she can. Never let a self-sufficient servant, man or woman, obtain the ascendancy. Allow every kindness to be shown to those friends who may visit them, provided the call be not for an improper purpose, or too often repeated. In a word, let the minister and his wife stand in relation to their servants *in loco parentis.* Tea sosses ought not to be endured in the manse kitchen, especially when sugar is so high in price: porridge is infinitely preferable. But in this, and many such minor arrangements, matters must

just be managed as they best may for the keeping of the peace, and the comfort of the parties.

In some counties, the surveyor of taxes is wont to charge a minister for an occasional servant liable to duty, of 10s. in the case of a married man, and double with a bachelor, even if the man-servant be mainly employed in working the glebe, and taking charge of the horses; and that merely because he is necessarily employed at times in the garden, and in grooming the minister's horse for the saddle. This is another instance of barefaced extortion, which some clergymen have in a pet endeavoured to avoid, by causing one of the maid-servants to act as groom on such occasions. But this is, to say the least of it, unseemly; and should, if possible, be avoided. The fact is, a minister cannot do without both his horse and a servant to groom it. Again, let it be observed that it is cruel and unjust to tax either the one or the other; and of course it is doubly so, to compel a minister, with so limited an income, to pay duty for them both.

And whether this be the place for it or no, let a word be written as to the means a minister should possess of conveying himself, his wife, and family, from any one place to another. Of old, the minister's one horse had often to perform the double duty of carrying the minister and his wife too, the one sitting on a saddle, and the other on sods—not turf, certainly—but a sort of soft pad placed behind the saddle. But these days of primitive simplicity have now given way to all the multiplied varieties of modern locomotive conveyances, viz., gigs, droskies, whiskies, buggies, tandems, stanhopes, noddies, whitechapels, phaetons, Irish cars, and many more, by far too tedious to mention. In a matter of this sort, most men will judge for themselves—taking, of course, the advice of their better half. There are difficulties to be encountered here as in every thing else. The object to be sought after should be light, neat, sturdy, warm, and roomy, and all for a price which a minister cannot only promise but pay. A bachelor can easily accom-

modate his person in any thing; but for a minister with a family, a whitechapel is, upon the whole, the best of the open conveyances. It may be had for something under the twenty-one pounds. It is not too heavy for an ordinary horse. It carries six, besides a reasonable portion of band-boxes, fish, and meat; it has an easy seat, and it subjects the occupier to the payment of no taxes. A dandy would not be seen in one of them, but a prudent minister may trot through his incumbency well enough in this way till he become old and rich, when he had better betake himself to a close carriage. Senseless folks think it mean for a clergyman to plaster his name on the back part of his conveyance. But, pray, how will you save as much money so easily and so innocently? Why, there is a saving of £3, 5s. for the gig, by painting twenty letters. Let the name not only be put up, but let it be made conspicuous; for a minister must either be a vain fop, or something very bad, who thinks it necessary to hide his name. One other word, and remember it. Second-hand harness is a far more foolish bargain than a rotten carpet. An hour's darning *may* mend the one, but the saddler's account is not so easily managed.

Closely connected with clerical economics, and more with that of the manse kitchen than most country ministers desiderate, is the transmission of paupers from parish to parish. None but clergymen of some standing in their profession can tell the annoyance, odium, and even real pain, which constantly occurs to the poor victims of the system. The conveyance of cripples on a barrow from house to house, especially in the harvest time, is bad enough; but all that is a mere jest to the transmission of parochial paupers. What has been mentioned illustrative of the variety of occupations belonging to the minister's one horse, is a literal fact far short of the tenth part of the truth. In many parts of the country, such events are of constant occurrence at all seasons of the year. Nay, ministers have been compelled, from sheer necessity, not only to put their own

horse into the harness, but to put their own hand to the halter, and march away at the horse's head to the next parish, thus, too, "permitting the pauper quietly to pass unmolested." Dandies may laugh, but the fact is nevertheless certain, and the necessity moreover unavoidable. The equipage arrives at the manse, the servant is from home or on the harvest rig, or ricking hay in the expectation of rain, and every man in the parish is engaged. There is no residing heritor, or the minister does not know that it belongs only to such to convey paupers. Accordingly, there are only two alternatives, either that the pauper remain for the night at the manse (it may be with a goodly portion of filth, vermin, and infectious disease), or the minister must do himself the pleasure of transferring the compliment to his nearest neighbour and best friend at the manse of the adjoining parish, distant, perhaps, nine miles and "a bittock." Great ignorance and gross abuse obtain in the whole system. The pauper is generally conveyed in a cart, in which she shivers with cold and wetness. She costs the community not less than sixpence a mile, besides a world of trouble and even rancour among the brethren. She may be three weeks on the journey; and during all that time she, a man, and a horse, are employed and must be provided for. Besides, every minister sends to the nearest neighbour, without being very scrupulous as to diverging from the direct line of destination, so that the route is protracted indefinitely; and to this the pauper seldom objects, because she has the best of it if she be an impostor, as sometimes happens. In a word, when circumstances occur, which render it imperative in a kirk-session to transmit a pauper to the parish of their legal establishment (which necessity, by the bye, happens much seldomer than the transmission does), then the plan founded on economy to the public, and comfort to the individual, is to send the person by the coach, the canal, or the steam-boat, nay, by a post-chaise if nothing else can be had, rather than by the usual conveyance of a cart. *Exempli gratia:* The other day a poor

woman got her body crushed at Glasgow, and required to be sent to Dunbar. At Glasgow there were coaches and canal boats in plenty; but she was sent by some wise-acre or another to Rutherglen, from that to Cambuslang, to Blantyre, to Hamilton, to Dalserf, to Lanark, changing the cart and the driver at every manse, of course, and sleeping three nights on the road at the expense of the public. At Lanark she was set upon a cuddy cart, brought to Carstairs, passed on to Carnwath, then to Dunsyre, then to Dolphinton, all on the said cuddy cart. Poor cuddy broke down at Linton, and a horse and cart then took the road to Pennycuick, and on to Liberton, Musselburgh, Prestonpans, Gladsmuir, and so forth, at an actual expense of £3 or £4 sterling, and at an expiry of a fortnight's time, and a world of trouble in every parish, to say nothing of the inhuman cruelty of keeping a poor creature exposed to such roads, on such a conveyance, and in the cold and wet month of November, when all could have been accomplished from Glasgow to Edinburgh for 5s., and in the course of six hours' time.* Besides, be it known to all clergymen, that by the law they have actually nothing to do with the transmission of paupers. It is, and ought to be, the work alone of the heritors. By the statute, or rather proclamation, 11th August 1692, the lieges are charged forthwith to carry such to the principal heritor of the parish if it be inlandward, and to one of the bailies in towns, who shall direct him forthwith to the nearest parish of his birth, and deliver him to the nearest *heritor* that lives in that highway in the next parish; and so forth, from parish to parish in the same road, until he arrive at the parish of his nativity, who shall then list him and entertain him among the poor. A note of the pauper's name, and parish where he was born, is to be delivered to every heritor who receives him; and he again is to return a note signed of his writ, and so forth from heritor to

* One stage a day is the general rate of travelling in such cases; and in the instance mentioned above, not more than five miles, and two of these not in a direct but transverse line, was the work of one day.

heritor in every parish. Where there may happen to be no residing heritor, the clerk of the parish meetings behoves to take the trouble in such matters. But true it is, and of verity, that the minister of the parish has nothing to do, and should do nothing, in the matter. But, like poor simpletons, they have allowed themselves to be quietly saddled with the whole affair, distressing as it very often happens to be.*

* Akin to this subject, take the following anecdote as founded on fact:—On the brunt of a harvest day, when every man and woman was at work, a sturdy beggar, apparently quite deformed, was brought on a hand-barrow to the door of a respectable gentleman in the south of Scotland, and there he must have remained till the reapers returned from the field, had not the gentleman said, "Now, my friend, without more ado I will give you half-a-crown if you come off your barrow, and walk away with it." "Your offer's fair enough, Sir," said the scoundrel, "I can easily come off the barrow; but can you tell me how I am to manage the getting on again." "I don't know that," said the squire, "but there is your half-crown, and make off with it, or you and the mastiff dog must settle the controversy." And thus they parted, the vagrant the nimblest of the two. There are many such on both lines of conveyance—barrows and carts.

CHAPTER III.

THE GLEBE AND ITS MANAGEMENT.

It would appear that ministers had glebes before they had manses. About the period of the eighth century, there was attached to each parochial church, a portion of ground for the use of the minister. This accommodation seems to have been bestowed upon the Popish parsons in Scotland also at an early period. By the thirteenth canon of the provincial councils of the Scottish clergy, it was enacted in the thirteenth century, that there be *mansionem aliquam prope ecclesiam*, and under that description was comprehended not only a house, but a portion of ground. This portion of ground has long been distinguished in Scotland by the denomination of a glebe; and the term is to be found in title-deeds anterior to the Reformation. The original idea of assigning glebes to the clergy, seems to have been "to supply them, through this means, with conveniences suited to their situation, that they might be enabled, without unnecessary distraction, to attend to such ministerial occupations and literary pursuits as correspond with their character and professions."

The first question which occurs is, What ministers are entitled to arable glebes? And it is answered in the law books, 1*st*, That every minister of a country parish is entitled to an arable glebe. 2*d*, That ministers of burghs or towns, who have no landward parish, have no legal right to a glebe. 3*d*, But that the claim of

ministers of towns where there is a landward parish, seems to be admitted on all hands. Next, the questions occur, What quantity of ground does the law give, and what description of land is it? The answer to these queries is,—Four Scots acres of land for the glebe, besides half an acre for the site of the mansion and offices, and for the garden. The land must be arable or meadow lands; and it must be properly situated in respect of its vicinity to the manse. And by the act 1606, it is provided that when there is no arable land to be designed, there shall be designed to the minister, sixteen soumes of grass. But when a glebe has been possessed as a part of a benefice, and amounts to the legal quantity of ground, a minister is not entitled to insist for a new designation, because the soil is bad, or because the glebe is situated at too great a distance from the manse. But if the glebe be short of the four acres, the minister is entitled to apply for the deficiency being made up to him.

This much for ploughing; but in addition, every minister who is entitled to an arable glebe, is also entitled to a grass glebe, or to £20 Scots in lieu of a grass glebe; and this even although his arable glebe should exceed the four acres. All ministers, then, excepting those in royal burghs already mentioned, are, over and above the arable glebe, entitled to grass for a horse and two cows, or to the sum of £1 : 13 : 4d. sterling, yearly, in place of this grass. It is another instance of the stupid, careless indifference of the Scottish clergy to their own rights, that very few of them have a grass glebe, although they might; and of those who cannot get the grass lands, still fewer of them have been at the pains to seek the pecuniary compensation provided by the statute, which ordains the heritors to pay to the minister and his successors yearly, the sum of £20 Scots, for the said grass for one horse and two cows. Here, then, let every minister who may happen to read these pages, ask the question, Have *I got a grass glebe, or any compensation for it?* And in answer, there are several points

to be attended to, which shall be stated shortly and distinctly, with this advice, that every minister who thinks he has a claim, should consult first some neighbouring clergyman who has a copy of "Connel," or "Dunlop on Parochial Law," and who is cautious and well versed in such matters. If he and his friend come to the same conclusion, next go to one of the most respectable lawyers, who will not allow you to proceed, unless you have a case. His opinion being favourable, make a respectful application to your heritors; and if refused, then follow the advice of your legal friends. But be sure of all things to avoid *cheap* law and agents, who are hungry for cases. And here let it be repeated, that an appetite for law on the part of a minister, is ruinous and disgraceful, unchristian, unkind, and unproductive of any thing but beggary and malice. But still he should look after his right in a prudent and proper manner; and this can easily be done without becoming another Peter Peebles.

To give a right to this grass glebe in the *ipsissima corpora*, two things seem to be requisite, as declared by the acts 1606, 1649, and 1663: 1*st*, That the grounds to be designated are Church lands; and, 2*d*, That they are not arable; or, in other words, that they are in a state of pasturage. In the case of Oldhamstocks, the last instance in which the question was tried in the House of Lords, it was found that a minister may take his grass lands out of the lawn of a manor, however rich the soil, if the land belonged of old to the Church, and is now in a state of grass. Ministers must not, therefore, be misled by the expression, "not arable." The meaning is merely, "not at present, or usually, under the plough." Nay, land of a poor soil, which by nature are more fitted for pasturage than the plough, may be designed for the minister's grass, though they have sometimes been brought under tillage. It should also be land near the minister's manse. When there are no Church lands in the parish, or when the Church lands are arable, the law ordains the heritors to pay to the

minister and his successors yearly, the sum of £20 Scots for the said grass, for one horse and two cows. This sum was probably an adequate compensation for the grass at the date of the act of Parliament (1663), but from the fall in the value of money, it has been long quite disproportioned to the real value of a grass glebe. In consequence, ministers always prefer the ground where it can be got; and heritors are generally no less anxious that the pecuniary compensation only should be awarded. The question has been tried in the Court of Session (case of Dunbar), whether or not a power was vested in that court to increase the pecuniary allowance in a proportion corresponding to the real value of the pasture for a horse and two cows. But it was found (by all the judges excepting my Lord Meadowbank, who took a most comprehensive view of the case), that the remedy lay with the Legislature, and not with the court of law. Let, then, the Church move in a mass on this important point, and let some champion take the matter in hand.*

Besides the right to these two different glebes, arable and grass, by the act 1593, and renewed in 1663, it is ordained that "every minister have freedom of foggage, pastourage, fewall, faill, diffot, loning, frie ischue and entry, and all other privilleges and richtes according to use and woont of auld." At first these rights were sustained independently of usage; but of late years, the court, on the ground that this statute limited the rights to "use and wont," has found them to be valid only where they had been exercised from time immemorial, or at least for the period of prescription. But here again, nine-tenths of the clergy have acted like simpletons in their day and generation. In hundreds of cases, the forty years has been allowed to expire. Now that manses are slated, and that peats are seldom used, many

* It has been said of late, that Mr Dunlop is about to frame an Act of Parliament in reference to grass glebes, and that he will find means to get it introduced into Parliament. If so, he will thereby add another favour to the many very important ones already conferred by him in his able writings and unwearied efforts in behalf of the Church of Scotland.

cases are dying every year. At this hour, not in one parish out of a hundred is there pains taken to keep up the right by digging peats or turf, once even in ten years; and not in one Presbytery of a Synod is there the least cognizance of this criminal dereliction. There was added to the glebe of the writer of these sheets, some years ago, by an amicable compromise, about three acres of arable land in lieu of these rights of fuel, foggage, feal, and divot. And why not the same arrangement in fifty more cases? Perhaps the reason may be, that the Parliament of the present day happens to be so frank and free in bestowing richer rights of this and of every sort on our Church, that it is not worth while to keep those that are so old and unfashionable!

But worse than even all this; many whole glebes of a dozen of acres of rich arable land have been entirely lost in the annexation of parishes, and during the troublesome times prior to the Revolution 1688; and although many of the boundaries of these could still be pointed out, and proof had that they were actually pilfered from the Church, when, too, and by whom; yet, forsooth, because no claim had been urged for their restitution within the forty years, they are said to be lost to the poor Kirk of Scotland for ever. This is not as it ought to be; because, from the knavery, ignorance, and neglect of our forefathers, the clergy of the present times are made to suffer. If this be actually the law, let another effort be made by a long pull, a strong pull, and a pull altogether, to get the Legislature to remedy this evil also, by freeing us from the effects of prescription. We say nothing of corners and patches which, by new roads, and straighting of fences, are now and then shaped off a glebe here and there very quietly indeed. In all such cases, the apology made by the incumbent to his Presbytery is, that the bereavement was very small, and that nothing of the kind will occur again. In the midst of all this, too, we hear of nothing but the grasping rapacity of the clergy, the ambition of the Church, and their grim death-like hold *of all that belongs to them*

at least. A return should be made to every Presbytery, at stated periods, as to all our glebes, and our rights and privileges connected with it; and committees should be nominated to visit and report on all such, and also on mortifications of every kind, within the bounds.

After thus ascertaining what belongs to us regarding our glebe, and resolving to preserve it entire, the next inquiry should be, in what way can we turn to the most profitable advantage that which has actually come into our possession. The less it has become, the better it ought to be managed. This, too, becomes another very important matter of consideration, inasmuch as it speaks to the tune of a third or fourth part of a minister's whole income, according as it turns out to be a profit or a loss.

The legal designation of the glebes of the Scots clergy, viz., four and a-half acres (including the site of house and garden) of arable land, even with the contiguous pasture land, sufficient for the summer grazing of two cows and ONE horse, with the privileges of fuel, feall and divot, did certainly refer to customs existing at the time of the enactment, and which now no longer exist. Then the parishioners were in use to plough the glebe, and to carry the clergyman's fuel, so as to leave him the use of his *one horse* entirely for the purpose of riding upon ministerial duty—a custom of which there are still some traces remaining in various parts of the country.

Unless the enactment referred to such existing customs, it is not easy to conceive what could have induced the Legislature to fix upon an assignation of lands which is so preposterous and so inhabile to any purpose of accommodation, as to seem rather designedly to have been contrived, and with dexterity, to create embarrassment.

It cannot surely be supposed to have been the intention of the Legislature, that the clergyman, with his *one* horse and cart, should personally employ himself in the carriage of his fuel, or that he should guide his own

plough, or that his *one* horse should singly draw the plough. If, however, he hires a man-servant, who can dig, plough, sow, mow grass, build stacks, and, in short, do every thing that may occur in the farming of the glebe, this servant must be paid and kept at an expense enormous in proportion to any returns of profit, or even convenience, to be obtained from his labour. The servant can make but comparatively slow proficiency in the carriage of fuel with *one horse* and one cart, when, with equal ease, he could, in half the time, perform the same carriage with *two horses* in two carts. Besides, with regard to ploughing, the clergyman must either hire it, when such labour can be procured for hire, and keep his servant looking on idle, or he must commence horse-jockey (a profession in which he will make but a sorry figure), and buy in annually another horse, to plough along with his "*one horse*," selling him again after his ploughing is finished, for want of fodder to maintain him; or, if it chance that there is in his neighbourhood some small occupant of land, keeping, like himself, only one horse, they must co-operate in management, by clubbing strengths, though it is evident that all schemes of mutual co-operation, requiring consent of wills, are troublesome in the extreme; the adjustment of the more petty interests occasioning oftentimes, upon such a scheme, the same expensive waste of time in the discussion, as that of the most weighty national concerns among allied powers,—the division of Poland for instance. The "*one horse*," too, must necessarily find little spare time for the clergyman's riding, amidst such variety of occupations; and it must cost his master no small degree of previous contrivance, to prevent his riding from interfering with his working, or his working from interfering with his riding; as also, to carve out work for his servant when his coadjutor, the "*one horse*," is taken from him. No small degree of skill, too, in horse-flesh, becomes requisite also in the clergyman, to enable him to select such a horse as he requires.

It is not now the custom of the parishioners to plough

the clergyman's glebe, or to carry his fuel; nor is it perhaps fit that such customs should subsist, being, so far as they go, destructive of that independence which it is certainly the great intention of an establishment to support. As matters stand, however, it is evident that a *mere legal glebe*, so far from preventing embarrassment, by supplying conveniency, must necessarily occasion infinitely more distraction to the clergyman in its management, than a large farm under direction of a confidential servant, and also much more unprofitable waste of labour.

The original intention of the Legislature is not now, therefore, answered by the enactment; and to obviate these utter impossibilities, Mr Findlater proposes an arrangement of the following to the consideration of clergymen. There is much to recommend his plan, but it must not be rashly gone into. It is on too large a scale, and the risk and expense might, in bad years, and with mismanagement on the part of servants, go far to ruin a minister at the first outstep.

To answer that intention, it would be necessary that glebes should be augmented to such proper size of a farm as would fully occupy, including carriage of fuel, a man-servant and a couple of working horses; affording also keeping for a horse or poney, used for riding; as also to support such a complement of cows as should consume the fodder raised by the labour of the horses, to yield dung for the land, and to produce milk and butter,—yielding profit adequate to the expense of a herdsman and dairymaid, in addition to the servants necessary for house service. Perhaps five or six cows, according to the size adapted to the pasture, might be a sufficient complement, and according to the quality of the soil, from 30 to 50 or 60 acres might suffice for the extent of land.

The glebe might be augmented from the land most convenient, recourse being invested in the proprietor whose lands were allocated, against the other heritors, and a proportional reduction of the stipend being allowed

to each, according to the proportion of what he pays for the augmentation of the glebe. It may be objected to this scheme, that an inconvenience might be felt by the entrant clergy in procuring stock sufficient to occupy so large a farm, most clergymen having no funds, or very slender ones, when admitted to a benefice. When it is considered, however, that every clergyman, on his admission, must, in general, at all events hire a man-servant, and purchase a couple of horses, besides one or two cows, the additional expense of this scheme (consisting of merely the purchase of four cows more, with a few additional bolls of grain for seed) would not appear very difficult to be got over. If the clergyman is young and vigorous at his admission, he might, for a time, dispense with a riding-horse, performing his journeys on foot.

A better plan than the above is to gain some experience, and also some means, before launching out on so extended a scale. As such an arrangement will not readily take place with a minister just inducted, let us consider the best method of managing glebes as they are at present constituted. And, *first*, in regard to ministers who live in towns, or where population is numerous, and labour properly divided, and where every convenience and accommodation can be procured for hire. In these circumstances, it is probably the most advantageous method for the clergyman to contract his establishment of servants to what is indispensably necessary for mere menial service,—that is, to one housemaid and a girl if the family be small, or to two maids and a girl if the family be numerous and young. In this case he will buy his milk, cheese, butter and meal, if he has no meal in his stipend, and he will hire his riding, and the carriage of his fuel; or he will keep a horse, and perhaps one cow, and a small portion of the glebe in grass to pasture them in summer, and purchase as much corn and hay as may keep them through the winter. In this case he will require to bargain with some lad near by, to groom and fodder the cow, and feed the horse. Let him be a lad belonging to the parish, and under 18 years

of age, so as to save the duty, the amount of which will clear almost a twelvemonth's tolls. Under this arrangement, too, the minister will be possessed of the means of driving his own coals. He will have plenty of manure of the best kinds, not only for his garden, but also to lay with a neighbouring farmer, to raise turnips for the cow, and potatoes for the family,—of which hereafter. But here the question still remains, what is to be done with the rest of the glebe? Mr Findlater proposes, very absurdly, that it should be let for rent to some contiguous farmer, who could labour it without additional expense of hands and horse. Mr Findlater was too shrewd and experienced not to see the danger and difficulty of this part of his plan, and he adopts the following round about way of meeting it:—

"As, however, a clergyman can grant no security of tenour beyond his own incumbency, and, of course, the tacksman can have no security of continuance of interest to induce him to launch out in improvements of distant return, as by consequence such lands must necessarily be doomed to remain in a state of comparative sterility, it might," he says, "therefore, in the view of public utility, be still more expedient, that the land in such situations should be entirely taken away from the clergyman (excepting, no doubt, what suffices for garden, shrubbery, poultry-yard and such like), and that a compensation should be given him in an annual payment." "That the interest of the clergyman may at all times be consulted," he continues, "let there be no alteration of the glebe unless upon the application of the incumbent clergyman to that effect, or of the Presbytery, in case of a vacancy." "And farther, to prevent any such measure from being applied for collusively," he adds, "let no such application on the part of the incumbent be valid, without the consent of his Presbytery. When an application comes forward to the ordinary judge of the bounds in this proper shape, let it be provided for properly by law, that the glebe shall be sold to the best advantage, by roup or by jury. Let the price then be

divided among the heritors *pro rato* of their valued rent, and let an addition to the stipend, equivalent to the legal interest of the purchase-money, be allocated *in grain* upon the lands in the same ratio."

More ingenious and idle nonsense than all this was never penned in the way of clerical economics. In adverting to it we need not detail the jobs and blunders innumerable it might give rise to;—the indignation of the next incumbent (who had a pleasure in farming), at finding that he had nothing but bare walls to enter into; and the risk also of being told, when he sought an augmentation of stipend, that the legal interest of the purchase-money, allocated in grain, must be counted up as a part of his stipend in estimating the additional chalders to be granted. To every minister, then, from the Land's End to John o'Groat's, whether in town or country, we say, keep your glebe, and every inch of it, both for your own sake and that of your successors. Why, the value of land rose more than double in price, while grain has fallen almost one-half in the 40 years between the time Mr Findlater wrote and the date of this publication; and what a loss would there not have been sustained through the Church of Scotland ere now, if this plan had been adopted. But still the question occurs, what is a town minister, who keeps no live stock at all, or only one horse and one cow, to do with the rest of his glebe, so that he may obtain its value, without its being run out by scourging, as if every year were the last of the tenant's occupancy. There are two ways of managing this. Let the glebe to a tenant for cultivation, and let the fodder be consumed on it. Let the rotation of crops be agreed on, and the quantity, quality, and kind of manure it is to get each year be adjusted. Deal with an honest substantial tenant, and you can have little to fear. Or, what is simpler still, fence the glebe, and let it in grass, at two, three, or even four pounds per acre yearly, according to the value of the land, and to the demand for milk, &c., sold in the town. In this way the land is ever improving in condition, because it

s well manured and rested every year, without being cropped.

Second, In country parishes, where there is no large population, where labour is not subdivided, and where, of course, conveniences cannot be had for hire, it may be indispensably necessary for the clergyman, in point of accommodation, to possess land. It is scarcely respectable, in the estimation of farmers, for a minister to live, as they call it, from hand to mouth: byres, barns, stables, carts, sheds, all empty of every thing but coals, chips of wood, and a few potatoes. A stack-yard without stacks, either of hay or oats, and a dung-stead with nothing in it but a very small heap of coal ashes, conveys to a farmer an unfavourable impression at first sight, which requires more hospitality and *routh* to remove than should be gone into at a manse. Besides, if the glebe be let, either for cropping or pasture, a minister must forego all ideas of snug privacy and independence. He wants elbow-room. His very hens, dogs, and cats, would almost require to be tethered by the foot, or they must transgress; and all sort of strangers, cattle-dealers, servants, man and woman, encroach almost to the door-step, and even into the kitchen, when the minister is from home, or in a brown study, or sound asleep.

If, in such situations, the minister can obtain possession of no more land than a legal glebe, or even a few acres additional, it is evident, from what has already been stated, that he must farm at a very great disadvantage. All his accommodations must stand very dear to him, and also to the public, from so much idle and expensive labour in effecting nothing, which, if properly applied, might have been highly productive.

"If the glebe can be got properly enclosed and subdivided, I should apprehend," says Mr Findlater, "that the most profitable mode of occupancy would be to lay out the whole in grass, and alternately to pasture the different fields for a season, and to close them up for hay, after having all the winter's dung spread upon them as a top dressing in spring. The cattle kept would b-

merely one horse, which would perform no work but the carrying out of the dung to the field to be allotted for hay. The only expense of servants would be a house-maid and an assistant girl. The fuel must be hired in. Probably it might be necessary to buy in yearly a quantity of fodder, and certainly some straw for litter to the cattle. If any part of the glebe could be converted into water meadow, it would greatly add to the winter provision of fodder, allowing all the dung to be laid on a different field of hay. This scheme, however, necessarily implies, that the carriage of fuel can be procured for hire." These observations are, upon the whole, just. The idea of the water meadow, of which more hereafter, was, 40 years ago, new, and has been acted on since to a very great extent. The proposal to close up a portion of the glebe in pasture, to "*hain*" it for hay, is bad economy in any circumstances, and altogether unnecessary, if there is to be a watered meadow. Two-thirds of the dung would be wasted, by being spread in spring on the surface of lee land, by exposure to the sun and wind through the summer. This manure can be turned to ten times better account, by being laid with a neighbouring farmer for turnip and dung. With regard to the horse kept in these circumstances, if there be no dung to take out, and no hay to bring in, and even whether or no, there could be no harm in carting it so much as in summer to laying from 20 to 30 carts of coals, and leaving deficiencies, if any, to be supplied, by hiring a few carts when the ploughs are stopt by long frost in the dead of winter. Instead, too, of an assistant girl, in most families the second servant would require to be a full-grown active woman. It is bad economy to have half-grown men and women about a manse. They know nothing about how work should be done; their strength is inadequate; and although their wages may be a pound less than full-grown and well-bred servants, yet, their keep being more expensive, does more than make up the difference, to say nothing of the pleasure and profit of having every thing done well.

All things considered, by far the best resource, when ttainable, would be, to rent a small quantity of land ying contiguous, which, in conjunction with the glebe, night constitute the requisite size of a small farm, to mploy, in an easy way, a man and two horses. Here, t once, nine readers out of ten, who have not considered he matter properly, will exclaim with indignation, What! onvert the clergy of the Church of Scotland into farm- rs! Shameful; the idea ought never to be uttered, far less printed. Granting, that this were to be the result of our suggestion, no minister who knows his duty, and is anxious to do it, would entertain it for one moment. But mark, the object and the result of this scheme is just to keep the minister from being occupied in body and mind on such matters. If he occupies a mere legal glebe with his "*one horse*," he encounters all the difficulties and disappointments already mentioned. What with herd-boys and half-grown men, every thing is going wrong; he is never out of an embarrassment, and there is a dreadful loss at every hand. Whereas, if the minister takes as much land, in addition to his glebe, as may employ an honest man-servant of experience and activity with his two horses, then he has no more concern with the matter comparatively speaking. He merely sees, when he chooses to look, the work going on,—for the less he interferes the better. This man hires the herd, if there be no enclosures, and he takes care to make him attentive. When a push comes, he procures additional hands to get the hay up, or the oats in, or the potatoes planted. At the proper season he needs, for a year or two at the first, to be told what is required in the garden, and this he does with a sort of silent grudge, as if it were labour lost. And there is sometimes a holding and a drawing when the minister needs the horse to ride, and when the man would have him to plough.

It is evident that no legal arrangement can possibly be formed to secure clergymen in the requisite extent of land. Neither does there exist any stable motive of interest to secure such voluntary arrangements on the part

of any of the conterminous heritors. For the land of the size required is too small to constitute a farm by itself, for the occupancy of a practical farmer. It would be necessary for that purpose, too, that it should have accommodation of separate houses, which cannot be erected but at an expense disproportionate to its value. Either, therefore, it must have separate houses, which, in paying rent for the original outlay, and in upholding, must cost disproportionally dear to the minister; or the heritors must lie at the mercy of each successive incumbent who may refuse to rent the land, unless at an inadequate price. Such difficulties are stated in the statistical accounts as draw-backs; but there is not a great deal in them after all. Most heritors, although they may urge objections about additions and repairs to church and manse, grass glebes, and garden walls, yet are generally willing, where they can, to promote the minister's comfort, and to help him to procure any portion of land they may be convinced he would be the better of. And, after all, when difficulties of this sort actually occur, it must just be remembered, that every method has its advantages and disadvantages, and that the plan which is best executed, will here, as in every thing else, turn to the best advantage. The very circumstance, that in practice each of the methods have their followers, and that there seems, upon the whole, to be no very decided preference given to either, goes far to affirm, that if a minister follows the turn of his own mind, and acts up to it with prudence and activity, he will not go very far wrong in the management of his glebe. But in the different volumes of the old Statistical Account, and also in the new, many passages to the following import are to be found:—"With respect to the management of my glebe, I shall only observe, after having tried different schemes, I found that I purchased the accommodation which it afforded at a very high rate. This determined me to become tacksman of a small adjoining farm which happened to be vacant, and which, with the glebe, gives employment to a couple of horses."

And here a fact, not generally known, falls to be mentioned with real sorrow. All the world know the noble part which was acted by the ministers of the Church of Scotland during the rebellions in 1715 and 1745. The Government were well aware that it was mainly owing to the steady and active exertions of the clergy, that Scotland was kept from rising in great force in behalf of their ancient king. After these troubles were all got over, application was made by the Church for an augmentation of stipends to the ministers generally. But the Administration of the day, although they had the inclination, had not strength enough to control the opposing powers, viz., the titulars of teinds and heritors, most of whom had also acted the proper part in supporting the reigning sovereign. As a compromise, however, it was proposed to bring in a bill to Parliament, to enact, that the glebes of Scottish clergy should be enlarged to the extent of 20 acres in whole. But, *mirabile dictu*, the Church thought the remuneration inadequate for their services: they contended for their first proposal, till the gratitude of the Government had cooled, so that they got neither one thing nor another in the end.

But every way in which a glebe may be managed is decidedly bad, if the land be not improved to the best advantage,—that is, every glebe should be well enclosed and subdivided. It should be thoroughly drained and dried, well gleaned, and abundantly manured and limed. If these be all properly executed, nobody need complain that the land wont pay. And above all is the maxim to be acted on, that if a glebe wont pay after being well attended to, far less will it if it be neglected. As the clergyman has no farther interest in his glebe than his own uncertain life, and still more uncertain incumbency, there are many paragraphs in the Statistical Account detailing the best methods of affording inducements to the clergy, such as shall lead them to the permanent improvements of their glebes; and

several schemes have been submitted to the General Assembly. Proposals have even been made, that the Church should apply for an Act of Parliament, vesting in the incumbent and his heirs, a recourse against his successors in office for his outlay in improvements. But all this should be left to the good sense of the incumbent for the time being. Many difficulties must ever present themselves, both as to all such general arrangements, and as to the practical execution of such a scheme. If an expensive improvement will not indemnify the improving incumbent during the ordinary period of an incumbency, if he has a wife and children he will likely be cautious in entering on it. At whose directions and execution are the improvements to be made? How could the expense and propriety of the improvement be ascertained; and especially, how is it to be determined how much or little benefit has been obtained? These even ascertained, then, is the debt to be entailed as a perpetual debt against every successor in office, or is the first immediate successor to be made the scape-goat for the whole?

All these questions may be answered at once, by a statement of the fact, that a very judicious improvement, properly executed, even planting, draining, and enclosing, will pay the improving incumbent; and let it not be forgotten, that it will pay so much the better exactly in proportion as it is done so much the sooner. Neither doubt nor delay, then. And that you may do it to purpose, and with as little expense as may be, take the following hint along with the resolution. To those versant in such matters there is nothing new in them, but being collected, condensed, and combined from many different volumes, not in the hand of every young minister, they may be useful. But besides, let every minister look out, in his own parish, for some sensible farmer of experience, caution and taste, to advise and direct him. Set as many of the jobs by the piece, and not by days' wages. Make specifications, and put out two or three advertisements, and always, if you can with fairness, give

the preference to the men of your own parish. Dont stent them too tightly.

The following are the judicious observations of a clergyman resident in a town with a landward parish, and he speaks experimentally: they deserve consideration:—

"The question, whether a minister ought to cultivate his glebe, or let it, is one of locality. If he is placed in an entirely rural situation, and remote from neighbours, we would advise him, by all means, to keep it in his own hands, both as a matter of taste and convenience. His mind cannot be incessantly fixed on professional objects. He must have recreations of some sort; and we know of none more pure and innocent than agricultural pursuits. It is of great consequence, too, to have some source of interest out of doors. We would not have a minister confine his daily exercise, as we have known some do, to a walk of ten minutes from the manse, a lean of an equal length of time over a gate, and then a walk back again. To cure this indolent habit, we would recommend him to cultivate his glebe, and to take an interest in every stage of the progress of his crops, from the scarce-sprung braird to the whitening harvest. He should also have plenty of live stock about him. It will even do his heart good to hear the cackle of the hens, and the early crow of chanticleer. He will have much wholesome exercise in chasing them out of the garden, and an admirable trial of patience in beholding his onion beds scratched into a thousand holes. He should also have cows, though it were for no other purpose than to serve as figures in the little landscape round the manse. It will give him pleasure to observe them from his window, grazing at their ease, or reclining on the grass—a perfect picture of repose. We would even advise him to make it his custom, in the summer season, to slip out towards sunset, and, with his own reverend hands, open the gate of their enclosure, just that he may see them wend their slow way home to the byre,—that he may mark the noiseless pace, the

gentle low, the frequent pause, the look, all round, of calm and unalarmed inquiry! All such rural sights and sounds have a tendency to sooth and cheer a man's heart, and a minister in the country should therefore contrive to have them always within his reach, and should not only cherish a taste for them himself, but teach his children to do the same. Rural tastes are so pure and pleasing in themselves, and are so often associated with what is amiable in character, that we cannot help regarding whatever tends to encourage them as tending, in some degree, however small, to strengthen the bulwarks of virtue.

"But the minister of a remote country parish should not only cultivate his glebe as a pleasing occupation; he *must* do it in order to have many of his necessities supplied. Being far from the butcher market, he must kill his own mutton, and often substitute a milk diet for animal food. For these reasons he must keep sheep and cows, for he cannot always be supplied with milk by the neighbouring farmers. They are either too distant, or have such a mode of managing their dairies, that they will not dispose of dairy produce except in the form of butter and cheese. Besides all this, no minister can dispense entirely with the services of a man-servant; and as, in a remote place, a jobber cannot always be had, he must keep a man for the whole year, and cultivate the glebe in order to find him full employment.

"So much for retired country parishes. In those which contain towns or populous villages, with the manse in the midst of them, as too often happens, the case is entirely different. The idea of cultivating the glebe as a recreation is here out of the question. The minister can only find his way to it through a dirty lane, and when he does reach it, is under a thousand eyes, and is liable to interruption from every passer-by. His cows pass through said lane always at full speed, knowing that they are marks for every village urchin to practise his whip upon, or to pelt with stones. His hens, if he ventures to keep any, get him into quarrels with all his

ighbours and get their own legs broken into the bar-
in. In all such situations we would recommend the
nister to let his glebe, reserving summer grass for a
rse, and keeping no cow. This will be his best
onomy. His horse having less heavy work to do, will
more easily kept, and last longer. He will also be at
e command of his master when needed, which, on the
her plan, is not always the case. How often have we
en a minister trudging for ten or twelve miles through
ıb and mire, because Saunders Heavyside, with whom
marrows, has his horse away that day ploughing in
e bog! And a woful ploughing to the poor horse
turns out to be; for, beginning to sink, and becoming
ırried, while Saunders' patriarch remains cool, he runs
vay with the whole draught, and racks himself to death.
rom such casualties the plan of letting the glebe is free.
has also the advantage of saving the very serious ex-
ense of keeping a man-servant throughout the whole
ear, while a villager to groom the horse night and
ıorning may be had for a trifle.

The plan of keeping no cow may startle some people,
ut this point has, in the case of some ministers, been
rought to the test of well-ascertained experience; and
he result is said to be, that the sum necessary for the
ummer and winter keep of a cow, will more than suffice
or supplying a large family with milk and butter. They
vill also be better supplied, for the butter of a one-cow
lairy is seldom good. But, more especially, an infinity
f work will be saved. This last consideration is some-
imes a most important one. For suppose a minister to
ıave a large family, two servants, and no cow, and that
he servants, though not oppressed, have such an effici-
ncy of work, that they cannot undertake any more:
o give them the charge of a cow in these circumstances,
vill be to lay on the last pound which breaks the camel's
ack. A third servant will be needed, and then the
ninister may, if he can, boast of the profit of his dairy!

PLANTATION.

It is the object of clergymen to plant rather for ornament and shelter than for the value of the timber. Little need be said here as to ornamental plantations, because every glebe would require specific directions for itself; and the tastes of every man are so varied in this respect, that a treatise on the subject would not suffice. Many ministers, with a small glebe, grudge a narrow strip of plantation, as if the ground it occupies were lost. This is a gross mistake. "The coldness and wetness of our climate," says Sir John Sinclair, "is one of our greatest disadvantages; and although they cannot be entirely removed, yet they may be greatly palliated by the art of man. No human ability can prevent the rain from falling, but, when it does fall, it may be carried off by drains, properly laid out, so as to do little injury. Cold blasts will blow, but their power may be weakened by plantations judiciously formed, under whose genial influence, not only domesticated animals, but the various plants and vegetables, may be sheltered from the inclemency of the season. The snow will descend, but it will disappear much sooner, if the rigour of the climate is corrected, and the nature of the soil improved by cultivation. In a word, to enable any man to form a just estimate of the shelter which plantations afford, let him only place himself, alternately, on the exposed and sheltered sides of a hill in a stormy day; or let him look to the richer and more luxuriant herbage which grows where the land is screened. And remember, that these advantages remain permanently increasing, without being limited to a single crop; for the more luxuriant growth enriches the soil, and the soil, again, increases the quantity and quality of the herbage, to the extent of one-third, perhaps, of the produce."

First, erect proper fences for the plantation, either of stone or feal, five or six feet high, for shelter. Make the strip broad. Apply to your conterminous heritor, and he will be half the expense, and give half the land, as

ıe benefit comes to be mutual. Then dig, and if you ın afford it, also trench the land. After which get your 'ees; and take care the nurseryman does not send them year or two too old,—let them be one year only re-ıoved from the seed-bed. Let the kinds selected be ɔmewhat according to the following observations:— 'irs, pines, birches, beeches, palms, and larch will grow n any soil. On a deep loamy soil, oak, ash, lime, hesnut, palm, birch, larch, firs, may be planted. On ght, sandy, or gravelly earth, or loam, if not too highly ituated, oak, ash, elm, beech, larch, fir, pine. On wet pungy land, alder, birch, willow, saugh, mountain ash, ıoplars, larch, firs. On sandy soil, firs, larch, pine, ıeech, and ash. As a quick growth, and as a stately, ıut not very handsome tree, nothing can be better than he common Huntington willow. It grows any where, ınd may be multiplied to any number, by cutting ɔranches four feet long, and putting them two feet into he ground. It is the general practice to plant the one-ıalf with firs, and the other with hard wood. The former shelter the latter, draw them up to proper height, ınd keep them straight. They are generally planted at the same time, but a better method is, to delay the planting of the hardwood for six or eight years after that of the first; otherwise the long hard-wood plant waves in the wind,—makes an open space at its root like a wine-glass; into this the water collects and re-mains, till all becomes rotten. Plenty of limes should be planted, to be afterwards transplanted, as lawn trees into the glebe. They are beautiful as such, and, like the willow, so tenacious of life, that any freedom may be used with them in transplanting them. If there be a damp marshy corner any where, raise a few saughs for hoops and wands, for making and mending the potatoe-creels, which the servant-man takes care to do at the fireside during the long nights. Let this marshy corner be out of sight, or the tinkers will find it out, and reap the crop some morning long before you know where you are.

Your plantations must be carefully and regularly pruned and thinned; and these are operations which no minister, almost, can endure. It is like cutting off his own legs and arms. Plant thick at first, and gradually remove the more dwarfish, to give room to those that are more vigorous. The firs ought to be thinned gradually from the 8th or 10th to the 30th year of their age. But if the strip be narrow, be the more cautious in the thinning. It is injurious to deprive the trees of too many of their branches, in hopes of making them extend their trunks. A certain number of branches, with their tender shoots and leaves, are essential for the health and increase of the plants, It is by these as well as by their roots that they collect their food, and to deprive a tree of them, would be equal to drawing out the teeth of an animal in order to increase its growth, or render it fatter.

OLD TREES ON THE GLEBE.

Poor human nature has erred as far, and farther, regarding the trees on a glebe, when the incumbent was dying, as ever it did in scourging the land. On the very afternoon of a clergyman's death, the village carpenter has been sent for,—a bargain has been struck,—and trees, worth pounds each in cubic feet of mere timber, have been sold at a word for forty shillings in whole. All hands instantly set to work, in a fell struggle between death and the carpenter, whether the one was first to cut the thread of life, or the other the trunks of his trees; and sometimes it *has been* doubtful, which, in matter of fact, outstripped the other,—leaving a parish indignant, and presbytery astonished, and a successor exceedingly mortified, not at the loss of the price, but of the beauty and shelter afforded by the old neighbours of the manse and tenants of the soil.

It was once contested whether a minister had a right to cut the trees growing upon his glebe. It was argued for the heritors, in the case of Logan *v.* Reid, that a

minister had only a liferent right to his glebe,—that life-enters had no right to cut growing trees,—and that the eritors had a right of controlling a minister, if he at-empted to deteriorate a glebe by any extraordinary uses. t was answered for the minister, that when a glebe was lesigned, the property of the soil was completely trans-erred to the successive incumbents,—that their rights to he production of the ground resembled that of an heir of entail,—and that it had been found heirs of entail had an unlimited right of cutting wood where they were not ettered by the entail. If a minister planted trees him-self, he might certainly cut them down, and the right, it was argued, must descend to his successors. It is stated by the reporter, that the Court were at first a good deal divided in opinion. It was observed, that when a minis-ter and heritors disagree as to the propriety of cutting trees on a glebe, the matter must be determined by the Judge Ordinary, and their value, when cut, mortified for behoof of the benefice. On the other hand, it was said, a minister will not be allowed to commit waste on his glebe, but he has a right of property in it which entitles him to every benefit which can be derived from *salva substantia.* No part of the subject remains with the proprietor before designation. A judgment was accord-ingly pronounced in favour of the minister, with expenses of process. The same has been found in the cases of Humbie and Dalserf, and it is to be lamented that such is now the law.

It is the law, therefore, that a minister may cut all the trees on his glebe the day before he is translated to another parish, or his family may do it the day before he dies. If a minister has planted the trees himself he may certainly in a moral sense cut them down, because he leaves the glebe no worse than when he found it. But if trees have stood for many years the pride, shelter, and ornament of a manse, it is intolerable that they should be thus at the mercy of a person who respects the feel-ings of other incumbents neither past nor to come; but the sordid grip-grim even in the hour of death. Let

Presbyteries overture the General Assembly, that application may be made to the Legislature, to have the trees on glebes under the protection of the Presbytery,—subject to the review of the Judge Ordinary; that trees may be cut only when they begin to decay, or when they obviously cease to become useful or ornamental. Let another modification of the law regarding glebes also be obtained in some such similar manner; and let every minister be permitted by some general enactment to feu his glebe at the sight of his Presbytery,—subject also to the review of the Judge Ordinary of the bounds. In towns, ministers might thus have the means of augmenting their incomes to a very considerable extent; whereas, in the present state of the law, an act of Parliament is required for every minister, before he can give a valid title to any builder to occupy one foot of the glebe. Little enactments of this kind are often tied as riding clauses to some bill on a totally different matter; and in this way, the enormous expense of procuring an act of Parliament is avoided.

Ministers are, by law, allowed to cut the grass in the churchyard, but not to pasture it. It has not been ascertained to whom the trees in the churchyard belong, whether to the minister or heritors; and it is as well that this point should remain still doubtful, that no violence may be done by either party to the habitation of the dead.

FENCES.

The division and enclosing of the glebe is an improvement of the very first importance. The want of fences exposes your land to the unavoidable trespasses of cattle from all the surrounding farms; the minister's cows, again, return the compliment, and wranglings are unavoidably occasioned. Without fences and subdivisions green crops cannot so well be raised, cattle cannot be fed at the same ease, or laid out at night. The want of fences, therefore, is a bar to every other improvement; and, more than that, a glebe properly enclosed will,

vithout any farther melioration, be worth one-third more han it was before it was fenced.

It is generally understood that the heritors of a parish hould fence the minister's glebe. The question seems never to have been tried, because the respectable portion are generally at this expense of their own accord. And eally when it is considered that upwards of £40,000 terling are collected every year at our churches for behoof of the poor; and also, that about £800,000 are saved to the landed interest every year on this score by the management of the clergy, it would be no great matter were they in a handsome complimentary way both to fence the glebe, and to paper and paint the manse. But, on the other hand, if they should refuse, let clergymen act on dignified liberal principles, and on no account be rash in going to law with neighbours on doubtful points.

At any rate, a minister may compel an heritor who is conterminous to pay one-half of the expense of raising and keeping up a ring-fence; but, in fact, scarcely an heritor in Scotland requires any compulsion in such a matter; on the contrary, 99 of the 100 are glad to concur in every such improvement, both of the glebe and of their own property.

Stone-dikes are of all fences the readiest and most complete. They are said to be major the day they are erected, and they need no tutory. They dont harbour birds, encourage the growth of weeds, or prevent the crop from being dried in harvest; and when any portion of them falls down, it can be rebuilt of nearly the same materials. The great drawback to stone-dikes is the enormous expense they cost in quarrying, driving, and building. In all cases these should be done by written specification, and estimates procured by advertisement. Stone-dike inclosures are generally of dry stone, built firm, smooth, and solid, till about three and a-half feet high from the ground, when large projecting stones are laid across, upon which a conical cope is erected, composed of stones laid with such interstices as can be seen through, but, at the same time, closely latched together

The whole height of the dike is generally four feet and a-half or five feet. The cope, from its tumbling appearance, intimidates every species of animals; whilst, from its loose contexture, it can be executed at less expense of materials. These dikes are built at all prices, according to the ease or difficulty of procuring stones; or as they are built at the expense of an easy simpleton, or of an intelligent sharp man, who may know how to go about the matter. In general, they may cost from 4s. even to 10s. per rood of six yards, building and materials both included.

In situations where stones are at a great distance, dikes are, especially in moorish land, built of sod or turf, and if cut of tough sward, the sods of proper size, thick and carefully built, they will stand almost as long as stone-dikes, and afford some shelter. They cannot, like a stone-dike, be renewed of the same materials; but as they cost less than one-fourth of the expense of some stone-dikes, they may be built of new turf. Dikes of this kind, with a paling of wood fixed on the top, seem to be very good fences for belts of plantation, more especially as ditches are generally dug parallel to the fence.

Live hedges are of all other fences the most general, and the best where due attention is paid to the rearing and dressing of the thorns. They are unquestionably more beautiful than a dry, dead, stone wall; they also afford more shelter, and the ditch on the face of which they are planted acts as a drain. While thorns seem to have been formed by nature for fences,—and wherever they can be made to grow, no other plan ought to be used,—from climate, soil, negligence, and unskilful treatment, they are apt to become stunted in their growth, and frequently die. The whole art of raising a fence of white thorns lies in placing them within reach of a due supply of moisture,—the benefit of the sun and weather,—and in keeping them from being overgrown with weeds. Thorns require a much greater quantity of moisture than beeches. Hence, we always find the best thorn hedges in a clay

oil, just because it is more retentive of moisture. And again, they grow worse in gravelly or rocky soil, because it is open below; but they will not thrive in grounds that are too wet, where springs rise, or where water is allowed to stagnate.

Great skill and care are required, both in forming and in keeping the dike. When the dike is heaped up two or three feet above the thorns, as is often done, with a large trench on the one side, and a small one on the other, the dike covered with sod and composed of earth which produces a luxuriant growth of grass and weeds,—that herbage absorbs the dews and moderate rains, and operates like thatch in setting off showers that are more copious. The consequences are, the mound becomes too dry for supporting the growth of the thorn, and they actually die for the want of a proper supply of moisture. To prevent this, there should be only a small trench in front of the dike, and none on the other side, unless it is required to carry off surface water or springs. There should be no backing of sod,—the first spading being rich soil taken from the trench, should be buried in the centre of the dike, and the poor earth from under the soil laid over it. In this way a sward does not get up for years, and the rain sinks to the roots of the thorns; the dike should be broad on the top, and by no means raised high above the thorns, as is too often done to make a fence till the thorns grow up, instead of erecting a paling of fir-wood for this purpose. Some have imputed the stuntedness of thorns to their roots reaching the cold sterile clay in the subsoil; but this is nonsense. Plants, by a natural instinct conferred on them by their Almighty Creator, send out their roots in search of food only in the directions where it is to be found, and they never will go into the till unless there is food and moisture in it. When a thorn hedge is planted on a sandy or gravelly soil, the trench should be cut on the low side, and the dike raised on the rising ground, so as to allow the rain to reach the roots of the thorns, which should be placed low. In all cases the plants should be laid hori-

zontally, or at the angle of 25 of the horizon, rather than be planted vertically. Dikes on the side of a road where the ground is nearly level on both sides, should be formed with their backs to the road, the trench within the dike, the thorns laid lower than the road, and the dike raised about 18 inches only. In that case, the thorns strike their roots towards the road, and being fed by the dung dropt on it, they grow most luxuriantly. If the ground rises much on the one side, and sinks on the other, this plan can only be executed on the lower side.

The rearing of thorns, after they are planted, is seldom duly attended to about a glebe. Whenever the thorns appear to be unhealthy, the dike on which they grow should be thrown down, to within a foot of the thorn roots, the ground dug over, and the top made level. Next, the thorns should be cut over quite near the roots, and not only made, but kept clean. After the hedge has grown 12 or 15 years, the mound of earth over their roots does not injure them so much as when the thorns are more recently planted; because, in the one case, the mound covers the whole roots, whereas, in the other, they have extended on both sides beyond the dike.

The dressing of hedges is often neglected by a minister's man, or done on a wrong principle. Thorns which grow in a thin meagre soil and exposed situation, need little attention more than keeping the dike clean of weeds, and letting the sap down to the roots. But in a richer soil, and more sheltered situation, they are apt to rise too high, and become open and bare below. Should a minister merely say to his servant to dress the hedges, and should he look to it after, he will find, in many cases, the lateral twigs on the foreside all cut off, the face of the hedge straightened, and the tops left bushy; and thus the very worst thing which can be done to a thorn hedge, your servant will call "dressing" it. Whereas, if you tell him the first morning how to proceed, all will be right ever after. After a hedge gets about three or four feet high, it should be cut thin at

he top, in the form of a wedge. The lateral twigs hould be allowed to spread out from the roots on both ides, to the extent of 18 inches both ways from the nain stems, and the hedge tapered from that on both ides, in a conical form, like a horse's mane when kept hort. In that case, light, heat, dews and rain fall on ll parts of the hedge equally; whereas, if the hedge be eft broader above than below, the lateral branches be- ome weak from want of moisture, light, and heat; they pine and wither away, till the thorns being bare at the ground, serve no longer as a fence.

GATES

Should be made of a light construction, and perhaps of Larix wood. It is tough, incorruptible, and not so liable to twist with the heat of the sun. A gate of Larix, therefore, requires less weight of wood.

Two or three scores of flakes are very useful about a manse. The glebe can be subdivided with these, according as the crops may require it. They are gotten cheapest and best first from a saw-mill,—the parish carpenter puts them up and paints,—the whole expense being about two shillings each. If they are taken under cover in winter, when they are not needed, they will last for 20 years; and even then they will help to kindle the fire of a morning, or be of use under the stacks.

Have as little of paling as possible about the glebe. It seldom serves the purpose. It is always breaking down, and it is expensive in putting up, and in keeping up. No uncommon thing it is, after having made the fence all right, to see in half-an-hour a yard or two of it hanging on one of the cow's horns, and the whole flock entered into the corn at the breach. And besides, if there be a town at hand, the wood is apt to be stolen and burned by poor people who are below the law.

If a minister can in this, or in any other way, save the keeping of a herd, he may be very thankful. A herd-boy is a great vexation. He takes up with other

boys, or falls asleep, and the cows get into the corn, and are hunted through like a troop of cavalry,—the boy taking good care never to run before, but always after the cows. And if this happens to be a neighbouring field, it is very painful.

DRAINING.

Having got the glebe properly sheltered and subdivided, the next thing is to have it thoroughly dried and drained; for unless this be done, and well done, no other part of the farming process will more than half succeed. In our climate, where so much rain falls, and where so much of the soil is over a retentive bottom, unless there be draining to a great extent, the soil continues miry, and the herbage so chilled, that all the rich grasses are banished, and the coarser aquatics only remain. And if the soil happens to be clay, it runs into lumps, and in dry weather becomes hard as bricks, ready for burning. Part, too, of the moisture which insinuates itself into the soil, continues to sink till it meets with some stratum it cannot penetrate. It then filters obliquely till it come above ground, and here it forms a spring, greater or smaller, according to the extent of the resisting stratum which reclines in the direction of the outburst. If the lower side of the impenetrable stratum is nearly level, the spring will rise over a considerable length of surface; but if there happens to be a break or fissure, the water will run out at that place just as it would run over a small break in the lip of a bowl. In the one case, the water oozes out over a length of space, and requires much labour and a long drain to collect it together; in the other, the spring being collected into a point, is cut like a vein in letting blood.

The only method of draining land hitherto practised in Scotland is cutting channels for the spring so deep as to be below it, and, at any rate, to be out of the reach of the plough. These are extended in all directions between the wet and the dry land, till every vein of the

ing is cut, and the whole brought to one outlet. They then filled up, the bottom first with a conduit, and ove the conduit with small stones, so as to permit the ater to run off. Turf or straw is then bedded over the nes, and the soil replaced, taking care to put in the rst of it first. To enlarge on the number, form, pths, or dimensions of drains, would be useless, as ery case requires a different mode of procedure, acrding to local circumstances. But one remark may of use in all cases, and that is, to cut the main ain down through the retentive subsoil, and six inches so through the sand. The mode of cutting and fillg drains, too, is understood by every labourer. And ere, again, the minister must call in the aid of some ighbour to lay off the drains, otherwise much expense ay be incurred to very little purpose. Never begin to it the drain until all, or nearly all the stones are brought rward; because, if this be delayed for even a day or vo after the drains are cut, the drain bursts in at the des, and the expense of turning out the new earth is ften as great as that of forming the original channel; nd it takes the double quantity of stones to fill in a ungled drain of this sort. No just estimate can be rmed of the expense of draining. Several acres may metimes be laid dry by a single ditch, while in other arts many ditches will be necessary to drain one acre.

Above 40 years since, Sir George Montgomery introuced the following mode of draining into Tweeddale, vith most complete effect:—*First*, he opened up a rench by the plough, where the drain was to be drawn, hrowing off a furrow slice to either hand in going and eturning. If the plough was not used, the earth was lug out by a common garden spade, one spading deep. *Secondly*, another spading is dug out by a spade twelve nches deep, and eight inches in breadth at top, tapering o five inches in breadth at bottom. This second spade s provided with an iron wing upon its shaft, by which he digger, standing on its surface, forces it with his oot into the ground; it being impossible for the operator

to stand within the narrow trench previously formed by the garden spade. The mouldering earth falling from this second spade is cleared out by a corresponding shovel, which, for the reason already assigned, is bent a little upwards in the neck. *Thirdly*, another spading is taken out of the trench thus formed, by a spade furnished with an iron wing for the foot, a little farther up the shaft, of sixteen inches in depth, and three and a-half inches in breadth at top, tapering to two and a-half inches at bottom. This spade is formed very strong, and rounded considerably in the back, to afford the better *prize*. The mouldering earth falling into the bottom of the narrow rut formed by this third spade, is then scraped out by an iron scoop attached to a wooden shaft. The scoop is like one-half of a tube divided longitudinally. It is about a foot in length, and two inches and a-half wide at the neck, tapering to an inch and a-half at the mouth. Its iron neck is bent, so that the scoop forms an angle of 45 degrees with its shaft, enabling the operator, standing with a foot on each side of the trench, easily to scrape out and throw aside all the loose earth from the bottom of the rut. The bottom of the drain so formed should be from 26 to 30 inches below the surface. When the drain is filled, a commencement is made at the highest part of the drain. A person with the scoop goes immediately before the one who puts in the stuffing, to scrape out any thing that may have tumbled into the rut. When these drains are conducted straight up and down the field, they will drain water laterally to the distance of two yards and a-half from their sides in very retentive soils; consequently they ought to be made parallel to each other at every five yards' distance. In no soil will they be found to drain a greater lateral distance than three yards and a-half. Drains of this kind stuffed merely with heath or brushwood, and fresh-cut green branches, have been known to last 40 years with little or no repair. These drains, however, prove most effectual, when the bottom of the rut is of an impervious till; when it is of

d, the water is more apt to escape from the rut to
e again in some other part of the field. The whole
ins of the field are conducted either into a receiving
en ditch at the bottom of the field, or, better, into a
ered drain.

Of late years a wonderful improvement has been in-
duced in draining land, by the use of tyles, and tyle
nufactories have been erected in vast numbers in vari-
s parts of the country. Instead of forming drains five
d six feet deep as formerly, and filling these with stones,
cart and a-half to the yard in length, small narrow
ains, about two feet in depth, are cut in every furrow,
d are laid first with tyles, filled, till within about a
ot of the surface, with stones broken as small as road
etal. And when tyles are not to be had, these drains
e filled up from the bottom with small stones, and
vered as before. In this way, the field is intersected,
regular distances of five or six yards, with these drains.
his method of draining may cost about four or five
ounds an acre; but no such sum can be laid out to
etter purpose about the glebe, if the land be wet. The
perabundance and superior quality of the first crop
enerally pays most of the expense of the whole operation.
he crops that are obtained from marshy parts, after
eing drained, are of all others the most luxuriant. So
hat, if a minister lives to reap two or three crops, he
vill, to a certainty, be amply repaid.* In soils that
re retentive, or that have a retentive bed, this mode of
raining it is said to be the greatest agricultural im-
provement introduced into Scotland during the last 50
ears, inasmuch as it adds, at the least, one pound ster-
ing to the yearly value of every acre of land so managed.
It not only dries, but meliorates the whole soil. The
rain falling on the surface filters down through the
earth to the bottom of the drain, and that from the very
top of the ridge to one of the drains in the furrow, on

* The minister of a neighbouring parish laid out about £200 in draining when he was on the ugly side of 50 years of age, and he added about £50 yearly to the value of his glebe, and lived long to enjoy his profits, besides leaving one of the best glebes in Scotland to his successor.

each side of it. In this way there is a constant deposition of fertilizing matter. But more than this, a continued current of air seems to run into the mouth of the drains, which must find its way up through the earth from the bottom of the conduit, and, it may be, perform many chemical experiments by the way. Be that as it may, the fact is certain that furrow and tyle draining has introduced a new era in agriculture, and begun to be a mean of not only improving our soil to a wonderful extent, in facilitating the operations of husbandry, but also of meliorating our cold and wet climate. No man can tell what good may be done in this way, as improvements advance.

In moss, and in soils with a retentive bottom, drains formed in the shape of a wedge have been found to be quite effective. They are cut with spades, such as those already described, and in the same manner; but instead of being filled with stone, tyles, or stuff of any kind, some adhesive turf is pressed down upon the narrow channel, till it will go no farther, and over this the soil is replaced in the usual way.

As draining of land often affords the subject of conversation at the dinner-table even of the nobility, and more so in their morning walks, when the clergymen may sometimes require to take a part, it may be worth while to obtain some general notion of the mode in which Joseph Elkington, formerly of Warwickshire, executed the operation of draining to so much purpose, and at so little expense, that the Parliament, on the motion of Sir John Sinclair, voted him a premium of £1000. One day he sunk a bar of iron, which happened to be at hand, a few feet into the bottom of a ditch, which his men were cutting for the purpose of catching the springs. In this accidental manner, he happened to tap in the water imprisoned under the clay, so that it sprung up copiously at the hole made by the bar. By boring a few more holes and sinking pits, he was saved the expense of deepening the ditch. Elkington spent the remainder of his lifetime in draining;

ıd being a man of great ability, he acquired such a ıowledge of the order and declination of the strata, as ıabled him to execute the most surprising operations, it were, by a touch of his hand. By one bore, 30 et into the earth, he struck the vein so exactly, that ıree hogsheads of water continued to flow every minute. ı this way he drained not only whole estates, but the ery wells were emptied at a considerable distance. His auger was profanely compared to the rod with hich Moses struck the rock. But after all, the great art of Elkington's secret and dexterity lay in this, that is study and practice was in a part of the country here the surface of the earth is much more level, and ıe mineral strata and the alluvial formations are not) much broken and interrupted as in Scotland.

About the same time, and almost in the same way, ıe late Dr Anderson drained a whole marsh. He sunk small pit in the bottom of a ditch he was making ırough about two feet of tenacious hard clay, when he erceived a bed of sand abounding with so much water, hich sprung up and continued to flow copiously along he cast. He sunk several wells, and filled them up with mall stones, by means of which, and without farther raining, he dried not only the marsh, but the surround- ng fields. Of the two plans, the auger is certainly the ıost expeditious and the least expensive, but the pitting eems to be the most complete, and may often be of great ervice in drying the glebe.

MANURE.

As *muck* is said to be the mother of the meal-chest, very pains should be taken to increase that valuable ırticle, and to prevent its richest juices from being lost; but the proper mode of storing it up for preservation and for fermentation is by far too little attended to. The dungstead is often found situated on a declivity above the entrance to the manse, as if for the purpose of allowing the juices to run off to, and along, the very road

where it comes to be least useful and most offensive; or, it is laid on a bottom of a loose gravel subsoil, through which the rich sap absorbs, never more to rise; or, it is so placed that the rain water from the roof of the offices runs first into it, and then from it, washing out and carrying away all the most nutritious particles; or, it is too much exposed to the rays of the sun from the south, and to the force of the withering winds from the cold east and stormy west; or (as for a year or two was accidentally and ignorantly the case with the dungstead of the writer of these remarks), it may be in a situation to combine to a greater or less extent almost every one of these destructive peculiarities.

To prevent such waste of that which is so valuable, and to save the olfactory nerves of visitors, let a proper place for the dungstead be carefully selected. Let it be screened by the belt of plantation, or by a high hedge from the south, the east, and the west, that neither wind nor sun may reach it to any injurious extent. Let it be on a dead level, having a large space hollowed out at the side of it to hold half-a-dozen of carts of earth. Let the bottom of this cavity, and also that of the whole dungstead, be properly laid over with a bed of clay pretty thick, and then carefully causewayed, so that not one drop of the juices may filtrate down through it. Let the declivity of the ground behind render the approach with carts quite easy. Let there be no falling of the rain water from the offices on any portion of the dung. And if the local circumstances can possibly admit of it, let the dungstead be not far from the byre door, partly to save labour in wheeling out the *muck*, but mainly to induce the cattle to go to it in search of bones or kail blades, so as not to pollute the court with their droppings. No coal ashes should be at all mixed with the dung. Let the pig-house also be near by, and, if possible, elevated above the level of the separate space allotted for the ashes; so that the juice may run from the pig-sty down upon the dry coal ashes, and filter through the whole heap gradually as it is collected.

If there be no other method of screening the dunghill, saugh slips may be planted—or better, saugh stobs, four feet long, may be driven into the ground on the east, south, and west—leaving the north side open, for taking in and out the dung; and this will form a pretty good shelter, even in two or three years. But let the whole matter of the levels, declivity, and shelter, be guided by the principle, little known and less attended to, that too much as well as too little moisture, and that too much exclusion of air, by over-consolidation and shelter, as well as the too free admission of it, are equally unfavourable to a proper fermentation. Next, in taking the dung out of the fields, suffer it not to lie long in the drills, either after or before it is spread, but cover it up as quick as may be with the plough, to protect the richest food of the vegetables from the exhalation of the sun and wind. Rains at this stage of the operation only washes the juice into the soil, where the roots of the plants find it out at their own leisure. So much for the preservation and fermentation process.

Next, for the collection and preparation of manures. And here we cannot do better than take a leaf from the "Manse Garden."

"The next thing to be considered for the success of vegetable produce, is the preparation of manures. The dunghill should be kept in two distinct portions; the one turned over so as to undergo the process of fermentation and decomposition, whilst the other is in the process of being collected. It is wretched management to have the dung so little decayed, when laid on the ground, as to contain the live seeds of hay and oats, as if nature did not give you enough of weeds without those of your own sowing. To avoid the sluggardly sight of rye-grass, springing thicker than a bed of cresses, as well as to give the designed crops the full benefit of their manure, it is necessary to have that portion of the dunghill which is to be applied previous to the winter digging, made up into a fermenting heap six months before. As soon as this portion has been carried away, let the other which

has been added in the course of the summer be turned over on the place of that removed, so as to make room for a separate and fresh accumulation. All manner of weeds and refuse of the garden which are of a soft nature and easily decayed may be carried to the new heap, where they will soon be covered and prevented from wasting away; but all thick and hard stalks and roots, which cannot in a short time be sufficiently decomposed, should form a heap elsewhere; and to which additions may be made from a thousand sources. This new composition should not resemble a work that is finished and complete, having a beginning, a middle, and an end; but should rather have only the middle entire, without a finish at either extremity. From the oldest part of the lengthened mound something may at any time be removed for use, whilst new materials continue to be deposited at the opposite termination. When any garden rubbish is carried thither, let it be always covered with a sprinkling of earth, so as to prevent the evaporation of sap and promote decomposition; and, for the supply of this heap, let it be a great and fixed principle that every thing is manure except stones, and let nothing be burnt for the sake of clearing either garden or glebe.

With great prodigality thousands of cart-loads of valuable manure are annually burnt upon the fields; the ashes amount to nothing—the main substance is dissipated in smoke, to the enriching of the clouds and the damage of a poor soil. *Quickens*, docks, thistles, hedge and gooseberry prunings, furze, broom, every thing of the wood kind not fit for fuel, if covered with a little earth, will rot down in one year, and constitute a manure of excellent quality whether for garden or field. Keep clean doors, clean roads, clean entrances by every gate—the only luxury that enriches; for thus the unclean stepping which annoys both eye and foot will in time become gold in your hand. Wherever this plan of gathering from all quarters is pursued, the amount will be so great as to provoke the wonder whence it came or whither it would have gone had it not been collected. Evaporation

on the surface of the earth is like the insensible perspiration—you see not whither the substance goes, but, by considering the ingesta, you perceive how much has been lost; and so, by viewing the congesta in this case, you perceive how much has been gained. But to make the idea of value more tangible, it may be certainly affirmed that every cubic yard of this *omnium gatherum*, when mixed with a small proportion of lime, is worth five shillings; and that with no sensible outlay you may acquire, in the course of two or three years, the invaluable treasure of sixty cart-loads of the best manure, which will make all around you to flow with milk and honey.' How pointedly to the purpose a man of deep and undoubted genius condenses and brings out his ideas, so as to render even one of the commonest of all conceivable subjects interesting!

Urine of cattle is an article of high value as a manure, but in ninety-nine cases out of a hundred it is lost, in a great measure, through inattention. Some people never seem to have found out the advantage of preserving and applying it to the soil in any way; others have what is called the *aidle hole*, dug at the outside and behind the byre, into which a part of the urine and rain water runs; and perhaps twice or thrice in the year it is carried to the garden, and poured over the cabbages, green kail, and gooseberry bushes; but still, the greater part of it is lost. A residuum of this valuable manure of the nature of carbone, and of the consistency of tar, is sometimes found in the gutters, even at the manse, on its way to render still more unwholesome that grand nuisance, the midden dub. To prevent this waste and lengthened abomination, let a tar-barrel, bought for a shilling from a store farmer, be sunk into the earth, and covered with a lid having a hinge to the one-half of it; let it be near the byre grip and hid from view, and let its contents be regularly once a-week carried to the field or garden, where it will prove as productive as the richest manure; or let as much straw and rushes be thrown into the byre grip every day, when the dung is taken out, as may ab-

sorb the whole urine dropt from the cows; or dry earth or garden mould may be used, provided it be taken, when enriched, to the place it came from. But of all other things, moss earth is that which is best calculated for being used to advantage. In this way alone, by proper management, more than one-third, alike as to quantity and quality, might be added to the value of the dung every year. The moss earth must be dug up the year before, exposed to the frost for the winter, rendered as dry as may be for the next summer, stored up in a shed, and as much carried to the byre daily as may absorb all the urine of the cattle. By this means, the moss is brought into a state of fermentation and putrefaction. A cart-load of this moss earth should also from time to time be taken out to the tank, at the lower edge of the dungstead, that all the sap may be absorbed into it, and moss brought also into a state of putridity.

The late Lord Meadowbank has shown that moss earth is as capable of being converted into manure as any other vegetable matter, provided the antiseptic qualities of it are counteracted; and hundreds of experiments have every year proved that his account is correct. Every year it is becoming more general, and every fair experiment adds proofs of its being one of the most important discoveries ever made in agriculture. The two substances are mixed up into alternate layers in a *midden* about four or five feet high, laid closely together, *but not trodden*, and made smooth on the outside. Let a row of cart-loads of new made dung be laid out along the crown of a dry ridge, on which the *midden* is to be formed; let two rows of moss be then deposited, one on each side of the row of dung,—the *midden* is then thus formed. The workman begins at one end of the rows, he throws forward so much from the rows of moss as shall make a bottom of six inches thick; he then throws upon this bottom dung from the dung row to cover it, ten inches thick; then, above this, six inches of moss, then four or five of dung, then six more of moss, then a thin layer of dung; he then covers the outward end and

he two sides with moss, and lays on moss on top till it s raised to the height of about four feet. Having thus ompleted this part, he proceeds as before till the whole s formed. Ashes of coal, peat, or wood, should then ıe spread over the top of the midden, at the rate of ıbout one cart-load to 28 carts of compost, or if these ıre not to be had, about half the quantity of finely ɔowdered slacked lime. The moss used should be thrown ɔut months before being deposited for the *midden*, that, by draining and drying, it may not check the fermentation intended to be produced through its excess of pressure or of moisture. In mild weather, seven carts of common farm dung is sufficient for 21 of moss; but in proportion to the cold, more dung is necessary for proper fermentation. If the moss be used low, it should be laid on the *midden* lumpy, to admit air. The moss comes into a general heat ih ten days or a fortnight in summer, or in a few weeks if put together in colder weather. A stick is generally kept in it to ascertain the degree of heat, because on this the success of the whole process mainly depends. If the moss does not come up to near blood-heat, it should be turned over, and more dung applied; and if it becomes hotter, a larger quantity of moss should be introduced, that it may not become *fire-fanged*, by which it is greatly injured. After the heat subsides, it is turned over upside down, and inside out, and it will come to a gentle heat again in a few days. It is then ready for being used, but still it improves by being several months in the heap. A mixture of weeds, rushes, marsh plants, and such like, accelerates the fermentation, and enriches the manure.

From Lord Dundonald's experiments, it would appear that moss *dug*, dried to the consistency of garden mould, and mixed with slack lime, which destroys its antiseptic qualities, makes also a very good manure, for this simple reason, that moss earth is wholly composed of vegetable matter. The moss best calculated for these purposes, is the small patches found in low situations, over which water from cultivated fields may have occasionally run.

The blackest and best rotted moss is better than that which is whiter and lighter. The lime must be applied in its most caustic state, and slacked to powder, but by no means drenched: one sixth of the weight of moss is understood to be sufficient, but though a larger portion of lime should be used, it will do no harm. The compost should be turned over twice, at intervals of three or four months, and it should lie more than a year in the heap before it be spread. Lime should also be mixed with the scourings of ditches. In such soils there is much matter for the lime to convert into vegetable food.

Upon the whole, if the important hints from the "Manse Garden" are acted up to, and if these various methods are adopted, with due care and activity, the quantity of dung at the manse, or any where else, might not only be doubled, but even quadrupled. This would add much to the increase of fodder and of food, and that again leads to a corresponding increase still of the manure next year. And thus the continued co-operation being mutual, makes plenty of every thing for man and for beast, and also something to spare for the poor. Besides, it tends to promote every purpose of health, cleanliness, and decorum. For wherever there is the smallest loss of manure, there is also a corresponding nuisance to offend the eye, and to render the atmosphere noxious, and to smart the olfactory nerves.

Besides the manures already described, there is another class of them of great importance to the agriculturist, as lime, marl bones, shells, horns, and other animal solids of a calcareous nature. *Lime* is one of the most important of these. Into the theory of its action no minister need enter. But the practice of liming the whole glebe, and that well, should not be neglected or delayed. Let one plot be taken in rotation after another, as it comes to be cleaned,—of which hereafter. The common rate of liming is about 25 bolls of shells to the acre; and a single horse-cart on common roads will bring two bolls and a-half very easily, or three bolls. It generally costs sixteen or eighteenpence a boll at the kilns, and for the

lls more or less, according to their rate and number. is a remarkable fact, that on lands which are, from e nature of the metals below, far from lime, a much ss quantity produces the same effect. Those not aware this fact, often wonder to see farmers driving lime 15 20 miles, while those who are within five miles are mparatively inactive. But in the one case, half the uantity acts like a charm, whereas in the other double ıe quantity produces no such sensible effect. How ·ise and benevolent in the great Creator of all, thus to alance all his blessings! On the same principle, it is ound that the north sides of any of our ridges of land re by far the deepest and the richest soil. And this olds so universally, as to warrant the conclusion, that he hand of God made it so; that while the southern xposure gets the sun, the northern gets the soil. Thus, ıot only in regard to suns and system, but as it respects he smallest portions of matter, it may be said,—"Great ınd marvellous are all thy works, Lord God Almighty: ust and true are all thy ways."

Bone-dust has also been found to supply equally well ıs dung in the growing of turnips. In dry steep land t is a most valuable manure, now much used almost ɔvery where. It costs about £5 a ton, and at first a ton was usually laid to the acre. But the half of that quantity, and even much less, will raise an excellent crop of turnips. And if these are either ate down with sheep kept for the time in flakes, or if the shaws of the turnips are left on the ground, and ploughed down before the frost sets in, as good a corn crop as that had after dung will follow. It is so productive, cheap, easily transported, and laid in the drills, that in every respect when the dung falls short, it is a great advantage. Its mode of operation is inconceivable, for when seen laying in the drills, it looks so little adequate to the purpose proposed, that nothing but a trial of its properties will recommend it. It is carried from the heap in baskets, and let fall from the hand in the proportions wanted. Then it is covered up like dung, and the turnip seed

sown over it. Let it be done earlier by a fortnight than turnip manured with dung. Sometimes the drills are formed without the bone-dust, and the seed and bone-dust are both put in by the dibble. In this way, one pound's worth of bone-dust goes over an acre, and the turnips and after crop grow just like other crops. A small share of the dung, and a very little of the bone-dust, laid in the same drill, has lately been found to be the best method of any.

Marl and shells, where they can be had in sufficient quantities, make excellent calcareous manures; and so do sea-weed and pond-weed. But as every thing about these are known, and as they seldom come within a minister's grasp, nothing need be said of them. But it is not so generally known that an excellent, plentiful, and cheap manure is to be found in

Common running water properly managed. Every burn is loaded, especially after harvest, when herbage is under decomposition, with vegetable and calcareous manures, which, when deposited as sediment, enrich the soil to an astonishing extent. In flood times, a great portion of the richest and finest parts of soil may be obtained by irrigation. And at all times, the effect of water and of the sun alternately is to pulverize the soil, and by accelerating the decomposition of dead vegetable matter, to convert it into the food of the rising plant. Water also acts as a stimulus to growing vegetables, by strengthening their roots and stacks. Hence the fertility of Egypt from the overflowing of the Nile. Wherever irrigation can be properly executed, it is a cheap and powerful improvement, as it is not only an enricher of grass plants, but it is also a winter shelter to them. Nature furnishes the means, and every shower renews the supply. But here, as in every other agricultural operation, the success depends entirely on its being rightly executed. If the soil be long kept under the water, it is injured instead of being enriched; because the finer plants are killed, and the marsh and moss plants alone survive. It is chiefly in the pastoral dis-

icts where this advantage is available. When the land level, the water cannot be kept in motion; and when o steep, the current is so great that the water cannot : detained till the sediment is deposited. Clay soil is ıt to become too soft and miry, and does not part with ıe moisture it has absorbed. Loam is better, and a ndy soil the best of all.

WATERED MEADOWS.

Watered meadows, even to the extent of one acre, is perfect treasure at the manse. It yields generally, :hen properly made and managed, about 300 stone of ich tender grass. It requires no dung, but gives an ımmense quantity. It produces plenty of grass early in he spring, when every other place is bleak and bare. \s nothing is more diligent than running water, so ıothing is more productive than a well-watered meadow. The writer of this took, some years ago, about 20 acres of :oarse out-field land, within a hundred yards of the glebe, ıt £1 per acre during his incumbency. His neighbours laughed at his simplicity. But he turned the laugh by converting three acres of the land into a watered meadow, at a cost in actual outlay of £9. And every year since he has realized a return of never less than 800 stones of sweet, soft, and nutritious hay, worth £12 in the market, and a great deal more at a manse, besides having 17 acres for cropping and pasture.

The mode of forming and irrigating these meadows, is excellently described by the Rev. Dr Singers, minister of Kilpatrick Juxta, in an Essay given into the Highland Society, and published in the third volume of their "Transactions;" by the Rev. Mr Findlater, in the tenth volume of the "Farmer's Magazine," to which plates are subjoined; and first of all by Mr Wright, curate of South Cerney, who published so early as the year 1798. The late Mr Stephens of Magbie Hill, in Peebles-shire, also published a treatise on the same subject. These, or any one of them, will show how the meadow ought to be

formed, the dam raised, the water conducted on and off (so that none of the land may have too much or too little, and that it may neither stagnate nor run off in too great a current), and every thing necessary in the whole operation. One general remark ought never to be forgotten, that considering the rapidity of water required in floating, a considerable command of water comes to be necessary for no great extent of meadow. *It is always better, therefore, to contract the extent of meadow, than to overstretch the power of the water.*

A clergyman would be astonished at the accounts of the returns of meadows, as ascertained in every different part of the country where they have been tried. Dr Singers says, in reference to 30 meadows on the upper part of the Esk, the Ewes, and the Yarrow, "the average of the whole may be safely estimated at 150 stones of hay of 24 lbs. avoirdupois in the stone for every English acre of meadow; and the whole yields about 60,000 stones of hay annually, independent of spring feeding and aftermath." The expense of forming the meadow and other preparations for letting in the water, he estimates at from £2 to £7 per acre, and about £5 on an average.

All the other estimates are higher in respect to the amount of return; and at a proof lately held in Renfrewshire, regarding the value of water meadows, many of the witnesses swore to returns under their own management, as high as 500 stones, and £10 per acre.

Watered meadows in some parts of the country yield first a spring feed coming in by the middle of March or beginning of April. This is pastured till the beginning of May. If a crop of hay is intended, the pasturing must cease then entirely. If continued for a single week in May, the hay would be ruined in quality, becoming soft, woolly, and unsubstantial, like a crop of aftermath. The pasture having been eaten quite bare, the water is let upon the meadow, and in two or three months a crop of hay will be in readiness for cutting, so heavy as to astonish a stranger. After the hay is

removed, the water is again turned over the meadow for a week or two, when an aftermath is produced either for pasture or for green house feeding. In warm weather, and in favourable districts, a second, and sometimes even a third aftermath is procured in the same manner. The spring feed raised by the winter watering, is a rich and rare treasure, being a wholesome and acceptable food for every kind of pasturing animal. In higher and more northern districts, and in cold seasons, it is not to be expected that watering will produce such early vegetation in so great an abundance. But still, every where the main cut in the beginning of August, or earlier, according to the season, will turn out to the amazement of strangers. In less favoured climates, the crop is confined to one cutting, and no pasturing either in spring or in harvest is permitted. And even in these circumstances, the annual return is not less than £4 per acre, and that, let it be remembered, without cultivation, and without requiring any seed or manure, vegetable or calcareous. Let every minister, then, who can turn a small stream of water over even a corner of his glebe, were it only to the extent of half an acre, travel 40 miles, were it on foot, and even with pease in his shoes, to look at a well-watered meadow, and then let him take his own mind of it.

Great skill and experience are required in laying off and in forming watered meadows to the best advantage, and at the least cost. Let not a minister, then, puzzle either himself or his parish actuary with reading treatises on these subjects, or with the still more critical operations of taking the levels, and laying off the main feeders, the floating gutters, the tail drains, the hatches upon the natural channel of the stream and on the feeders, and the main drain to carry away the whole water, and many other things of the sort, about which he can know nothing, and which he can only learn by bungling his own meadow. Let him send for an irrigator from the portion of the country where such improvements have been introduced. He will take the

whole job at a fair rate, and bring with him men who are quite accustomed to work of the kind; and the whole additional expense of this will be the travelling outlay and wages for the day or two the men are off work in coming to and returning from your habitation. Don't go to a nurseryman, and mention that you have just formed a water meadow, or he will tell you about Italian clover, and twenty other unknown grasses, the Latin names of which he will rattle over as fast as the A, B, C; and the result of which is, that a purchase is made to the extent of £2 or more, every farthing of which is money *literally* thrown down the burn. At any rate, the writer of this found it so; for to this hour, although he looked for it many a time and oft, one little leaf of Italian clover, and the other grasses of the kind, he never could perceive with the naked eye, and he has not yet called in the aid of magnifying glasses. But as nature knows best what plants are adapted to the soil and climate, let the seed which falls off the crop every year be sown in large handfuls on the places which are thin of sward. This costs nothing, and the return soon meets the eye. If every other farming work should stand, don't miss the tid of good weather in managing and securing the meadow hay. One good stone well got up, is worth four half spoiled; and that the cattle themselves will testify. They will eat every blade of the one, and give milk, and fatten on it; but they will only take a part of the other when compelled by hunger.

CLEANING.

Every minister should, at the first start, bring his whole glebe under one course of fallow for at least one season, in order to clean it completely, to form and deepen the soil, to change its mechanical arrangement, to level and straighten the ridges, destroy the coarse and unpalatable herbage, and to convert the vegetable substance it contains into manure. Till that is done, none of the operations of husbandry will be executed

lvantage; and any thing like the beauty of a level, -formed lawn, will be entirely out of view. Very ɔ advantages result from the alternate operations of ɔlough, so as to expose fresh surfaces of the soil to ıtmosphere. It corrects the noxious mineral qua- ȝ of the earth, reduces the stiff tenacity of the soil, vermin, interrupts the growth of weeds, reduces ɑ to dung, deepens the soils that are shallow, relieves ı of it as is too wet, and assists that which is too dry. ıce land, after a well-conducted fallow, is always e productive of good grain than when it has under- e any other preparation. Every soil, however, does equally require to be fallowed, nor is alike benefited that operation. Deaf soil, filled with vegetable mat- is not so much benefited by it as stiff adhesive clay. The good effects of fallow are frequently lost by being cuted in a slovenly manner. If the land is ploughed, l no crop put on it, a luxuriant crop of weeds will ing up; and if these are once permitted to seed, the und will be rendered fouler than ever. The seeds ıain entire in the soil, and spring up after the fallow ȝ been executed; but if the plants are ploughed down ore they throw off their seed, they are for ever de- oyed, because the vegetable matter they contained is ıverted into the food of the next crop. To accomplish s improvement in the most complete manner, the dif- ent ploughing of the fallow ought to be about four eks after each other, that the seeds in the ground may ve had time to germinate, and not come to perfection. The whole operations of fallow should be finished fore the Lammas rains come on, otherwise the labour not only lost, but the ground is turned into a mortar r brick. If the fallow is not ploughed up after these ins, but allowed to lie under water during winter, in- ead of the soil being deepened, opened, and pulverized, is drenched, soured, and turned into mire through the inter, and runs into hard clods when the March winds egin to blow. When it is resolved to fallow a field, let ne ploughing be given in winter, one in April or early

in May, and again ploughed over at the end of every four weeks to the end of July, when the manure should be applied, and the last furrow for that season given.

Many ministers, who consider well what they are about, employ men to dig their glebe with the spade. Although it may appear to be expensive at first sight, yet it is certainly profitable in the long-run. In ordinary cases, it may cost about £4 per acre; but it is averred that the difference of the first and following crops make a return of the outlayed money fourfold.

Another way of improving the glebe, by cleaning, deepening, and enriching the soil, is to trench-plough it. To effect this, two ploughs are set in motion on the glebe, not only at the same time, and in the same field, but along the same furrow. The first is the common plough, used in the common way. The second is so far of a different construction as to follow up in the bottom of the furrow made by the first plough, and to raise up the subsoil to the depth of six inches or so additional. This operation costs very little more money upon the whole, and the benefit resulting from it is very great. If the land be steep, it is of considerable advantage to take the furrow only down hill, and to come up it empty. In this way a much deeper furrow is turned over, and with much more ease to the horses.

But this sort of cultivation is only, after all, scraping a few inches of the surface of the earth. No minister can double the extent of land in the glebe; few can even obtain a lease of land contiguous to it on terms which will be profitable in the result. But all, by *trenching* the land they have got, may double its value. Nay, they may do more, for while the same labour and seed serves as before, the produce comes to be twice what it was, whereas, were additional land to be acquired, on whatever terms, still the extra seed and labour must be forthcoming. What is so well said in the "Manse [illegible] as to trenching the seed-beds, may with the [illegible]riety and profit be applied to the whole glebe. [illegible]some boldness and outlay, but that once got

r, will soon be forgotten, whereas the return is per-
nent.

'The most essential requisite to a good garden" (*and be*) " soil is sufficiency of depth. Eighteen inches may but no labour or expense will be so well repaid as that ich is employed in obtaining a depth of two feet. This y not be practicable at the first trenching, but let this your aim, and your plans may easily be directed to its imate attainment. Suppose at the first you have only e foot of good soil, and beneath a wretched clay, or , or mere gravel; in that case put down all the good l, and bring up only six inches of the bad. This, ng wrought, in the course of future digging, into com-nation with an equal part of the buried stratum, will greatly improved. After a few years bring up, by a ond trenching, other six inches of the subsoil, which, its turn, will be incorporated with the remaining half the surface earth at first deposited, and you will then ve a soil of one character throughout all its depth of o feet, and adequate to all the purposes of good gar-ning. Many resources may be had for helping the der stratum when first exposed. Besides the neces-ry and common expedients of dung and lime, a great al of earth may be gathered without causing damage y its removal—as in the formation of gravel walks, in hich case a very considerable depth of loose stones ay be substituted for excellent soil, or in the clearing f ditches, or making an excavation for a sunk fence, or or some bit of road leading to a field; and where the rface mould, being generally kept in a puddled condi-ion, is there an inconvenience and of no use whatever. A great deal, in most cases, might thus be collected, nd often would be, were its value justly appreciated. Such heaps, when mingled with lime in the proportion f one of lime to six of earth, constitute a manure which, aking bulk for bulk, is equal in value to the best dung; nd having this additional advantage, that as its sub-tance cannot be consumed, it adds depth to a thin soil, nd communicates an everlasting benefit. The great

advantage of a deep soil, besides the more obvious one of allowing the roots of plants to get well down, is its aptitude for equalising the supplies of moisture. There subsists no sympathy between the surface and a hard subsoil. If the former is drenched with rain, the latter refuses to have any thing to do with it; and if the former is parched, the latter will yield none of its own moisture: if, again, the subsoil be pure gravel, it readily takes in the superabundant waters, but it soon squanders them, and then has nothing to give back to the surface in its greatest thirst. But when you acquire a sufficient depth of soil, you have a large quantity of homogeneous matter which acts sympathetically throughout, and is all nearly alike wet or alike dry, and consequently not so liable to suffer injury by the too long continuance of rain or drought. This improvement, then, as it renders the elements of nature more subservient to the purposes of vegetation, is permanent, and cannot wear out or lose its effect, as that of manuring, at whatever expense, must certainly do. But, though permanent in this respect, it is not to be inferred that there is no farther need of subsequent trenching. A repetition of this work, at any future period, gives the great benefit of rest to that part of the soil which has been exhausted by continual bearing. We are aware that some theorists decry the notion of exhaustion, and contend that nothing more is needful to a vigorous growth than the proper supplies of heat and moisture; inferring, at the same time, that all manures are serviceable only in so far as they give the land an aptitude for the retaining of moisture and heat. But whilst they bury thermometers and hygrometers at various depths, for the purpose of experiments, they overlook those phenomena which take place above ground, and which are sufficient to establish the fact, that by repose the soil is strengthened for the labour of future production. Hence the well-ascertained benefit of a succession of crops; hence the law, that when an old forest dies out, and nature is left to herself, trees of the same kind do not spring up in room of the decayed; and hence the

fact now becomes appalling to the husbandman, that in many places, where it has been too often sown on the same ground, though heat and moisture be in all respects the same as in former times, red clover almost refuses to grow. A new trenching of the ground once in eight or ten years, is, in respect of giving newness and freshness to the soil, equal to an eight or ten years' fallow,—a mode of renovation which would be death to man; whereas trenching both renovates the soil and continues the supplies of human wants. There can be no doubt, that some advantage is gained also by burying the larvæ of countless insects; for whilst the leaves of plants in other parts of the garden are eaten and decayed, every blade on the newly trenched ground is green and entire. Trenching furnishes an exclusive system of production, leaving nothing on the surface but what the cultivator designs. Annual weeds are scarcely to be noticed as an exception, they are so easily destroyed, and all bad and deeply established roots are sent to a lower region, there to rot at their leisure; worms, snails, grubs, and the like, share the same fate; and for a length of time show no families on the earth, which to them has suffered a ruinous convulsion. In this, your new empire, every thing favourable to production comes into your service, and every thing hostile is expelled. Animal bodies, formerly destructive, now minister to fertility by their decomposition; the earth, heaving and porous, like a fermenting substance, seems to borrow warmth from the very rains which chill and check the vegetation of the neighbouring grounds, and the intense heat which elsewhere burns upon a sickly growth, seems here to cool, by drawing up a copious vapour, nourishing the roots and spreading a broad dark leaf as a cover from the sun. As nature's best bounty is depth of soil, so trenching, which intimates that gift, is beyond all doubt the very greatest of all the improvements which man can make on the surface of the ground. Whether for garden or field, there is herein a secret virtue, which even at this late period is but little disclosed. Compare

the millions of acres on which men have, for centuries, only scraped a few inches with the plough, and see how little of the land yielding bread has yet submitted to a more substantial cultivation. The same seeds are ever committed to the same particles of mould; some of them now scarcely vegetate, and crops of other sorts, but recently introduced, are not what they were. Man cannot create a new plant to diversify the labours of the earth in her productions, but man can bring up new earth to the task of producing: this is the true power which nature has given him, and which he has yet scarcely learnt to exert. When an acre of ground sells for £50, and its depth of soil is only six inches, it is certain that the same portion may be made as well worth £100 by doubling the depth of its soil; and one-fourth of this profit would be sufficient to cover the expense of the operation. It is said that the man who plants a tree is a benefactor of his species, and so he is; but that man is more the benefactor of his species who trenches as much ground as a tree will cover; for the tree dies and the ground is no better than it was, but that which is trenched has received a benefit which it will not lose till the end of time."

If these operations are gone through, and if the last especially be executed, little will be required to be done in regard to weeding, cleaning, and hoeing. But that little must not only be carefully done, but it must be done in season, so that the weeds may not overgrow the crop, and deprive the land of that nourishment which belongs to the seeds which have been sown.

COURSE OF CROPPING.

Few things connected with agriculture are better fitted than the adoption of a suitable rotation of crops, to display the skill of the husbandman or to promote his interest. Plants, like animals, relish each of them those particular kinds of food that suits their several natures. And every kind of crop, while it extracts from the earth

that substance which forms its own food, gives to the soil, in return, something which becomes the food of some other species of crop. The varying of crops, then, in such a way, that each, while it is provided with a full meal, may, in its turn, contribute to the supply of that which follows, opens an interesting field for the exercise of ingenuity and industry. Thus, all sorts of white crop, it has been ascertained, exhaust the vegetable food in the soil, as they draw no food from the air, and yield in return little or nothing to feed the succeeding crop. But again, green crops draw little from the soil, and yield to it much more in return. The broad leaves which pease, beans, clover, and turnip, spread out to collect food from the atmosphere, overshadows the weeds, interrupts their growth, converts them into manure for the soil, and prevents the sun from exhaling the vegetable food from the earth. Taking these principles, by which the vegetable creation is undoubtedly guided, into consideration, most clergymen will be enabled to adopt such a course of cropping, as will join a judicious theory with a well-conducted practice. Let him look around and observe what shifts of cropping obtain the most in his immediate neighbourhood, selecting a soil and situation as similar as may be to his own. Let him avoid the ignorance and greediness of those who increase the foulness and waste the fertility of their ground by a succession of white crops, without any attempt to clean or dress them. In a country diversified so much as ours, in altitude, climate, soil, and state of cultivation, it is impossible to condescend on any particular rotation that would suit any particular case,—the rotation adapted to one piece of land will seldom be found suitable to any two or three adjoining fields. But this must always be a good rule—to interpose green crops or fallow between the white crops, with more or fewer shifts, according to the nature of the soil. In fact, two white crops should in no case be taken without the intervention of a green crop or of naked fallow. Towards the verges of muirlands, the rotations are very simple, the tillage being

limited to a fourth of the arable land, and white and green crops being taken alternately.

Generally speaking, no land on the face of the earth is so horribly mismanaged as a minister's glebe. This proceeds partly from ignorance and inattention, but sometimes from other causes. When a minister's incumbency is apparently drawing to a close, one scourge crop after another is sometimes taken from a glebe, and that not only so long as the crop is equal to the seed and labour, but even after it had ceased to be so. In this way, generally speaking, nothing is gained to an aged incumbent; because he often inflicts a severe loss upon himself, and an injury beyond all calculation on his successor, who gets the glebe in so wretched a condition, that he had far better be without it for the first ten years of his incumbency. To prevent such practices, the Presbytery should possess and exercise a power to protect the rights of all parties; and the interdict of the moderator, granted through the clerk, should be held to be valid, till confirmed or refused, within a period of three days, by the judge ordinary of the bounds. The very knowledge that such a power existed, in nine cases out of ten, would act by silent pressure, so as to prevent the infringement of the law and injustice of the case. No minister should be permitted to adopt on his glebe a rotation of crops different, during the apparent last years of his incumbency, from those of former years. Were this law and practice to become universal, the benefit would also be obtained by all and sundry at all times, and every where. Let the same rule hold in respect to an outgoing incumbent which restricts an outgoing tenant, and let that rule be —NO SCOURGING.

GRAIN USUALLY CULTIVATED ON THE GLEBE.

Little can be said to any purpose on this head, as so much depends on soil, climate, and previous cultivation. Wheat in some, and oats in all—for this is "the land of cakes" still, and a little barley for the pot, and for scones

to save the wheat bread, will in most places be sown. If the glebe be in a high district, by all means have the seed oats from a richer and more sheltered part of the country. They cost, perhaps, two or three shillings more a boll, and a shilling a boll more for carriage. But the same quantity sows considerably more land. Every seed being vigorous, comes up, and at the same time, and the whole crop comes to maturity in harvest eight or ten days earlier than that sprung from oats grown in the neighbourhood. Let this never be neglected. But remember that a change of the whole seed is not required every season. On the contrary, there is more economy in having one-third of the seed, or at any rate one-half, from the low lands, than in having it all every year. Because the oat seed of the first year's growth, in the high lands, makes even better seed than that direct from the richer districts, in as much as there is all the advantages the second year of sowing which were in the first, with this one in addition, that there is an increase also of the straw.

As potatoes grown in a high climate make the best seed for the farmers in the low country, the plan is to find out some respectable friend who will make an exchange, the farmer taking the minister's potatoes, and the minister taking the farmer's seed oats,—the quantity and quality of both being duly estimated. Let an odd corner of a field, or of the garden, be planted with two or three dozen of turnips of the best kind and quality for raising seed, and thereby saving five shillings yearly, which all the world knows is just five shillings gained, and let an old net be put over to protect the seed from birds.

We will conclude this chapter with the following receipt for making sowins—that delicious, light, and truly national dish, now-a-days almost unknown even to Scotchmen—as given by the Rev. Mr Findlater, in his Agricultural Survey of Tweeddale:—

"When oats are to be made into meal, the grain being dried, is made to pass through the mill,—the millstones

being set at such a distance as merely to strip off the husk without bruising the kernel. The husk is then separated by the fanners. As the grains are, however, of an unusual size, the whole is again returned to the mill with the stones approaching a little nearer, by which the smaller grains are shelled or *sheeled* without bruising the kernels shelled by the first operations. The husks or shelling seeds are again separated by the fanners, when the shelling or naked kernels are committed to the mill, with the stones set so near as to grind them into meal. As some of the shells still remain among the meal, they are separated from it by hand-sieves: these shells, thus separated, and having the finer particles of meal adhering to them, called *mill-seeds*, are preserved for sowins. A quantity of them are steeped in water for eight or ten days, according to the heat of the weather, or of the place where they are deposited, when they undergo the acid fermentation, to be judged of either by the smell or the taste. They are then wrung in the water, and the whole is decanted through a drainer into another vessel—the drainer keeping back the husks. After the decanted extract has deposited the fine particles with which it is impregnated as a sediment, it is poured off; fresh water is poured on the sediment, which is well stirred, and allowed to settle for twenty-four hours, when it is also poured off. This washing is intended to correct the acidity, and is repeated till the water retains only such subacidity as is grateful to the palate. When this is attained, that water is poured off, and such quantity of fresh water added, as, when the sediment is well stirred with it, shall bring the mixture to the consistence of thin gruel or cream, when a portion of it sufficient for a meal (always the supper meal) is boiled in a pot in which it thickens, so that, when poured into a vessel to cool, it acquires the consistency of a thick jelly. Against the supper hour next night, recourse is had again to the store vessel, when the water is poured from the sediment, it is again brought to its proper consistence by fresh water, and the quantity needed

put into the pot, so long as the prepared store lasts. The sowins thus prepared are eaten either warm with cold, or cold with warm, milk. They are a food of very easy digestion, having somewhat of a diuretic quality, and are extremely pleasant to most palates."

CHAPTER IV.

THE LIVE STOCK AT THE MANSE, THEIR TREATMENT, AND THE MANAGEMENT OF THEIR PRODUCE.

MAN, by a superior sagacity, and by command of the Almighty, has acquired absolute dominion over the whole animal world. He overawes the most ferocious, and destroys all such as are incapable of being trained to his own use; and he improves all that are fit for his purpose, so as to make them altogether different from their native condition. The animals now used as farm stock were once wild and savage, while they retained their own liberty. They were, in body, brave and beautiful; they had countenances full of dignity and independence; they possessed either courage to defend, cunning to elude, or swiftness to escape from their enemies, their sagacity and powers of defence ever multiplying as their dangers increased. Not only the horse, but the cow, could face the most daring of the carniverous animals; nay, even the sheep, now so timid, stupid, and helpless, was in its primitive state able to resist the small, and fly from the larger animals. Swine, too, before they were so cruelly enslaved and abused by man, were, in their native homes, cleanly and comfortable, and also as expert at setting game as some pointer dogs. They fed on the apple and the orange, and best fruits of the forest,—scoured the fields like a pack of Arabian horses,—and turned on the spear of the hunts-

man with a courage and ferocity equal to that of the tiger. But all these creatures, when fed by the industry, and protected by the arm of man, have entirely lost their native sagacity, dignity, and powers of defence; and, by being indulged in eating and sleeping, they have become the sluggish brutes of the present day. To trace out the means by which these animals have been so completely changed, and how still greater improvements can be affected in their breedings, is no doubt an inquiry of considerable importance; but it does not come within the scope of the present plan.

COWS, AND THE MANNER OF THEIR TREATMENT.

It would be a waste of time to talk of the usefulness of cows about the manse. Her milk is a wholesome aliment to old and young. The butter and the cheese are indispensable necessaries of life, and these are kindliest dealt with at home when they are made to be ate there. The flesh of the calf is delicate food, and comes to hand at a season when other kinds of butcher meat is scarce. If required on a pinch of desperation, the cows might even be trained to plough the glebe; and, at any rate, she ultimately yields her carcase to crown our board. Many clergymen, when they first come to their parish, take it into their head that it is quite ungenteel to keep cows; but in the course of a year or two, especially if they have entered into matrimony, they see the propriety of making themselves comfortable. The writer of this, the first summer, felt himself, from the many purchases he was compelled to make, scarce of cash. Many wise saws and modern instances were impressed upon his mind about letting the glebe, and keeping neither cows nor a horse. In an evil hour, he grasped at the prospect of rent—rejoiced at the notion of saving £40 of outlay, and he let the glebe to a neighbouring farmer. Of course, every inch of it was ploughed and sown with oats, whether according to rotation or not. In harvest, the whole crop was sold off the glebe.

The manure belonging to the former incumbent had also been sold before his successor was presented; so that, at Martinmas, the author found out the necessity of procuring not only a cow and a horse, but also of purchasing hay to keep them both through the winter and part of the following summer. In addition, he had manure to buy at an exorbitant price, and to drive a distance of several miles. And, to finish all, it was four years before the glebe could be put into a regular rotation.

If, then, you have a burgh parish, or a very populous village round the manse, or if you have a retinue too fine to look after a dairy, you *may*, *perhaps*, manage to make a sort of shift without a cow. You may let your glebe at a high rate in pasture, and thereby pocket something, without running any risk of your land being scourged; you may purchase your milk for the bairns, and thereby let them know, in their young days, that this rich and delicious nourishment tastes and looks like water bewitched; you may feed on butter little better in summer than half-melted tallow, and in winter have one pound of it after another, and all equally salt; you may improve the taste and flavour of your tea by a *pouring* of thin blue liquid, meant to represent cream. On an occasion, you may get from the grocer an excellent cheese, either to toast at supper or taste after dinner. But after all, there is in the whole plan nothing of the comfort of domestic rural life, and very little of clerical economics.

In these circumstances, keep at any rate one cow, and as much of the pasture as will afford her a full bite for the summer. This is indispensable, were it only to make dung for the garden. But over and above what manure may be required in this way, and which the pig-house, if well littered, may supply, "lay the rest of the manure with some neighbour,"—that is, look out some rich dry soil, with a southern exposure, at no great distance from town. Tell the farmer that you have twenty carts of excellent manure, from which you are desirous to raise potatoes for the family, and turnips for

the cow in winter. On this hint he will proceed to prepare a plot for you, by ploughing, cross-ploughing, cleaning, and ridging it all at the proper season. Then, some sunny morning before you are half out of bed, unless you are an early riser, men, horses, and carts, will all be in your court in good order to take away your manure; and again before Martinmas they will bring you back plenty of excellent potatoes and turnips.

In winter you require to purchase fodder. This may be straw, if you can fall in with it at a roup; but mind you, be cautious in purchasing corn at a roup. If you can buy it so as to have as much meal as pay the price, good and well, because the fodder will pay the labour of cutting and so forth; but this seldom happens. There are so many in the same necessitous circumstances, that grain sold in this way brings two or three prices. The fodder must be had, cost what it may. Every body knows that, and the prices rise accordingly at the roup. Don't appear in person at a roup, if you mean to purchase. It is not a very becoming position for the minister of a parish. Besides, it is cold, sometimes wet, and always idle and tiresome; and as to bidding for any article, that is entirely out of the question, because the moment you lift a lip, a sort of freemasonry feeling goes round that the poor man should be helped at the cost of the minister, "who wins his money by the wind o' his mouth." By way of keeping up the *fun*, as they call it, one man acts the part of "white bonnet," and another whispers into the minister's lug to stand to it, as the lot is far under value. Instead of attending a public roup, to be both cheated and laughed at, employ some one of the elders, or a canny cautious neighbour. When bought in this way the corn is cut at about ten shillings an acre. It is brought home by the farmer who gets your manure; it is thrashed by some careful old man, either on days' wages, if you can afford to pension him for a month or two in winter, or at a shilling the boll. It is sent to the mill, and the fodder is carefully put up into bottles, and stacked and thatched, or put into the barn,

if large enough to hold it. But, oh, be careful of it, or you will suffer in the spring months, if you require to purchase a second time. Here, again, the rule is—Want not, waste not.

To prevent the possibility of being scarce of fodder, lay in, while rye-grass hay is in the rick, a small quantity. It will keep the stable when a neighbour brings his horse. Keep also some oats for the same purpose. The hay should also be given to the cow when she drops her calf, and from that time till she gets to the grass. If white fodder, *i. e.*, straw, can't be had at a reasonable rate, purchase 150 stones of meadow hay. It may be had for two-thirds of the price of clover hay, and for a cow it is almost equally good. But in purchasing meadow hay, take care that it has been well got. See that it is neither black nor yellow in the colour, but a clean greenish white, with a sweet taste, and a smell as pleasant almost as green tea. One stone of this sort of stuff is worth three, nay three times three, of the other—far more of it being ate by the cows, and what is ate being far more nutritive. In this way, a minister of a town parish may get on in a sort of a way.

But if you have a pastoral parish, not only a cow but cows must be had, as soon after the induction as may be convenient. Don't venture to purchase one of them yourself. Entrust the matter entirely to one of the most respectable cattle-dealers in the district. Tell him what you want, and that he is to be "on honour," and he will not cheat you far. He may probably take his price, but he will give you a good article. If he don't, beware of having any thing more to do with him; for the next game he will play with you will be to sink you deeper in the mud. *Like* an honest man, he will be very sorry the cow does not serve your purpose, but he will make it serve his own, by taking it back. He will send you another, and a worse, and charge you another pound; and in this way he will work the money out of you till you have paid a large apprentice fee. Upon the whole, the best way is, to apply to one of your farmers. He

will take a world of trouble to oblige the new minister. He will not cheat you one farthing, and he is generally as good a judge as any cattle-dealer in the country. He feels that he has been trusted, and he will prove himself to be trust-worthy. Not one of the farmers in a hundred, on such an occasion, will play false to the value of a crown piece; they are an honest and intelligent class of the community, and very obliging.

If you are anxious to try your hand at buying cows for the dairy, let them be calving queys, of the Ayrshire breed. If you meet with them older, look well about them; make every inquiry, provided you are not dealing with a man of character, because cows, after having had a calf, are generally sold on account of some unseen fault. Either they are not good milkers, and go all to beef; or they are in danger every time at the calving; or they give a reaming handiful of rich milk, and then kick it over with their foot; or they break fences, or break the binding, and gore their neighbour. But you need scarcely ask any questions at the cow-dealer as to these matters, unless you know him, because your doing so will only tempt him to heap one falsehood on another, as long as the conversation lasts. You must make your eyes your merchant, and take your chance of all contingencies. Every cow that is sold is declared by the dealer to have been the best in the byre from which it came.

The shapes most approved of in the dairy breed are as follows:—"Head small, but rather long and narrow at the muzzle; the eye small, but smart and lively; the horns small, clear, crooked, and their roots at considerable distance from each other; neck long and slender, tapering towards the head, with no loose skin below; shoulders thin; forequarters light; hindquarters large; back straight, and broad behind, the joints rather loose and open; carcase deep, and pelvis capacious and wide over the hips, with round fleshy buttocks; tail long and small; legs small and short, with firm joints; udder capacious, broad and square, stretching forward, and

neither fleshy, low hung, nor loose; the milk veins large and prominent; teats short, all pointing outwards, and at considerable distance from each other; skin thin and loose; hair soft and woolly; the head, bones, horns, and all parts of least value, small; and the general figure compact and well-proportioned.

"The qualities of a dairy cow are of great importance. Tameness and docility of temper greatly enhances its value. One that is quiet and contented, feeds at ease, does not break over fences, or hurt herself or other cattle, will always yield more milk than those who are of a turbulent disposition. To render them docile, they ought to be gently treated, frequently handled when young, and never struck or frighted. Some degree of hardiness, however, a sound constitution, and a moderate degree of life and spirits, are qualities to be wished for in a milch cow, and what those of Ayrshire generally possess. Some have thought that a cow living on a small quantity of food was a valuable quality, but that will depend on the quantity of milk given by the cow that eats little compared with those that eat much. If the cow that eats little gives as much milk as the one that eats more, it is certainly a valuable quality; but of this I entertain doubts, which forty years' experience and observation has served to confirm. Speculative writers affirm, that some cows will fatten as well, and yield as much milk, when fed on coarse, as others will do on rich food. Cows that have been reared and fed on coarse pasture, will yield some milk of a good quality, and from which the best butter may be extracted; while a cow that had been reared and fed on much better pasture, would, if turned on that which is bad, give scarce any milk. But if a cow that has been accustomed to feed on bad pasture be put on that which is better, she will greatly increase in milk, and fatten much faster. If two cows of the same age and condition, and that had been reared and fed on food of equal quality, are put, the one on bad food and the other on that which is good, the latter will yield four times the milk, and fatten four

times faster than the former. A cow need not always be fed on green clover, cabbages, and cauliflower; but she will neither fatten nor yield much milk, if she gets no better fare than rushes, sprits, bent and sage grass." The same writer says,—"I have never seen cows any where, that, under the same mode of feeding and treatment, would yield so much milk as the dairy breed of Ayrshire cows. Ten Scotch pints per day is nothing uncommon. Several cows yield twelve, thirteen, and fourteen pints per day. I have heard of sixteen and eighteen pints being taken from a cow every day; but I have never seen so much, and I suspect that there must have been some *froth* either in the milk or in the story. In appreciating the milk, the quantity is not the only thing to be considered. Milk consists of three substances,—the oily butteraceous, the rich and most valuable; the lactic, of considerable value; and the serous or whey, of no great use. The milk of some cows abound most with butter; others with the lactic substance; and others, generally those that yield the largest quantities, contain the greatest portion of serum. Another quality of the Ayrshire cow is, that after it has yielded its milk for several years, it is as valuable for beef as the Galloway or any other breed of cows known in Scotland. They fatten as well, and their beef is not inferior to that of any other breed of cattle known in Britain." *

Having thus bought your cows, learn how to feed and treat them summer and winter. Not that a minister should do either at his own hand, but that he should know when it is well done by those to whom it is intrusted. If servants take it into their head that their master and mistress are totally ignorant on these matters, they are too apt to become careless and wasteful. Whereas, if they find themselves under due control, they know that they must either do their duty, or walk away at the first term. Hence, it is said truly, "a master's

* Aiton's Survey of Ayrshire; drawn up under the authority of the Board of Agriculture, p. 426.

eye makes a fat horse." If cows are not punctually fed at every meal, and properly watered, cleaned, and milked to an hour,—they become useless in a week; and if a servant either cannot or will not attend to them in every particular, the sooner he or she is parted with the better. As they are the chief objects of gain at the manse, they should become one of the chief objects of care. Let the cows, then, be the servant's pride, and sometimes the subject of his conversation with the minister; let it be the servant's first work in the morning, and the last which he performs at night, to furnish their stalls with food.

The winter food of the cows at the manse is that which requires the most attention. Young ministers, raw from town and college, are often so ignorant of animal economy as to imagine, that it is to little purpose to feed cows with green or rich food when they are not giving milk; and others, who might know better, act on the same mistaken principle in regard to the young cows intended for the dairy. These are gross mistakes. Meagre feeding from the time that the grass fails in the autumn, till it rises in the month of May, reduces the dairy cow to a skeleton. When turned out to pasture in the foresummer, the cows are so emaciated as to appear truly like Pharaoh's lean cattle,—their milk vessels are dried up, and it is not till they have been several weeks at the grass, that they give any return worth mentioning. And as the quality of the milk uniformly corresponds with the habit of the cow, when the cows are lean, the milk is also thin and serous. So it is also with the young stock. If they are but scantily fed, their very blood will be contaminated,—they will acquire large heads, strong horns, coarse hair, a thick hide adhering closely to the bones, and other marks of a starveling, —their milk vessels will be extremely limited, and no after feeding will completely repair the injury which the animal may have sustained in its youth.

In winter, then, by all means keep up the condition of your cows. No man can change the course of the

revolving seasons, shorten the period, or soften the rigour of the winter; but the object may be obtained by every man, by providing for his cattle plenty of turnips, white and yellow, potatoes, cabbages, and such other green food as will keep them in a good milky habit till the return of summer. Give your cows turnips at least twice a-day through the winter, and as far into the spring as they can be preserved. This prevents costiveness and the drying up of the juices, removes all biliary obstructions, greatly increases the lactic fluid, and renders it much richer. While they are thus supplied with turnip, let them eat up what meadow hay you may have, and be sure that one-half of their fodder be meadow hay, well got and preserved; the rest being straw, or white fodder as it is called. Never thrash much straw at a time. It is much more apt to be wasted, and it dries and spoils by keeping. Never lay any great quantity of either straw or hay before the cows at a time, for if once a cow has blown her breath, even for a few minutes, on the best of fodder, she will not eat it afterwards unless compelled by great hunger. Mix a whole tubful of salt in your hay stack,—this is an essential ingredient in the food of every species of domesticated animal. It is not more requisite to the health and comfort of the human race, than it is to that of animals. It softens the skin, and improves the quantity and quality of the milk. When the turnips are done, or become rotten . the cows get boiled potatoes, kail, or cabbage leaves, and a little clover hay, mixed with weak oats, the refuse of what is sent to the mill. In a word, *don't let the cows fall down in body before, at, or after they calve in spring*. A load of bean, barley, or pease meal at this season is well bestowed on them. Put it either to their boiled meat, or pour as much hot water into it as will enable them to drink it. Put a handful of salt into every feed. Put almost as much fodder under your cows as you put before them. This is stated strongly, and means that they must have great plenty of litter. With all this, have a sharp eye after your stacks, that the

fodder be not going away faster than the season. Remember to preserve the largest portion of fodder of every kind till after Candlemas, for the largest half of our winters have of late been after that period. Besides, have a stack or two for litter through the succeeding summer. This keeps the cattle comfortable, and increases the quantity of your summer-made manure, which is by far the best in the whole year. Be sure, beyond a doubt, that your cattle get plenty of water to drink regularly and often, and that, even during a long storm of frost and snow, they remain out of the byre so long as to allow them to rub and lick every part of their body. But the first and last lesson to be learnt here is, not to overstock your glebe. If you find that you have too little produce from your dairy, sell a cow that you may have more; for two cows, well fed, will yield more and richer milk than three half starved; and the dung of the two will, in quality and quantity, even be better than that of the three. Cows will soon eat off their own heads, if you starve them, or if you require to buy fodder for them in spring,—that is, ere long you will pay more for their food, than they would bring, if sold. Humanity, respectability, and interest, are the arguments here. The bee, the ant, and many other creatures, set us an excellent example of providing plenty of food for winter; and reason ought to teach all of us the same lesson. But on this point it is easier to give an advice than to take it. The error here complained of has been gone into by almost every minister; nay, it was persisted in to a shameful extent by the writer of this work, till he was at last brought to his senses by the advice of all his farming friends in the neighbourhood, and the extreme rigour of the two or three late winters.

Of all the evils which can befall your stock, a scarcity of fodder is the greatest. On such occasions, grain may be imported from foreign countries to supply food for man, but fodder to supply the cattle can neither be found or brought in sufficient quantities. Kill, then, and bury a part of your stock, that the rest may be saved. In

our own days, during the dear year 1800, more than a third of the cows and horses were actually killed for want of fodder; and in springs 1837, 1839, many of them made a narrow escape. To provide against an evil so great, a small quantity of straw might be stored up, say to the extent of a half, or even a third of a crop. It will no doubt become dry and tasteless, but it might be rendered sweet and juicy by mixing with it as much green clover, cut when in the vigour of its growth and before the plants come into flower, as the withered straw could dry and keep from heating. If they are put together in due proportions, and minutely mixed, the straw would absorb the natural juices of the clover, and these juices would moisten the straw and give it a vegetable taste and smell. The second crop of clover would answer well for this purpose, and the plan might be tried every year. When a store of dry straw remains in the yard, which very seldom happens at the manse, it ought to be used in filling up the hearts of the stacks: this moistens the dry straw, and keeps the new from heating.

Owing to the calving of the cows, there will be two or three months every winter during which there will not be a drop of milk about the manse, or a pound of sweet butter. Some of the neighbours will send you some of both at many a time and oft for the tea. A shift will also be made to brew, or to buy beer, with the novelty of which the *bairns* will, for a morning or two at their porridge, be completely overjoyed; but the better plan is, to purchase every year a forrow cow, about the Martinmas time; she will be got for little money; she will keep the family in plenty of milk till Whitsunday; and she will sell again to the graziers for about as much money, and perhaps more, according to the rate of markets, than what she cost. No doubt, she will eat both fodder and turnips, but then she will yield milk and manure more than the value of her keep.

The same care must be taken as to keeping up the condition of the young stock about the manse. These should be fed, from the time they are calves, on food

suitable for milk cows, and treated nearly in the same manner as their dams. It is just that sort of feeding and treatment which forms the calves into a dairy stock, and it is the reverse which unfits them for that important purpose. Let the calves, then, have plenty of the best milk for six weeks; then inferior and less of it, with what grass they will seek to eat, for two weeks more; afterwards, let them have the sweetest and most succulent of the herbage; and in a few months after, when the animal has attained greater strength, and its digestive powers become more vigorous, food that is coarser and less nutritious will serve the purpose, but that food, even at that time, must not be too coarse or too sparingly supplied, otherwise the quality of the breed will be greatly injured. At no period should they be pampered with grain. In a word, such as wish to rear or keep dairy cows at the manse in any thing like profit or perfection, must provide abundance of the most nutritious food during winter, and that not only when the cows are in milk, but at all periods of their existence,—when they are young and when they are old, when they are dry and when they are in milk.

We need say less as to keeping the cows in summer, because, if they have plenty of pasture, they cannot go far wrong. The greater the improvements which are made on the soil, the richer the pasture becomes; and, of course, the better will the cows fare, and the more productive will they become. The cattle are frequently set too early in the season out to the pasture, whereas they should be kept in the house till they can catch a full mouthful. The plants derive as much nourishment from the air as they do from the soil. If, then, these are nipt in the bud, the one half of the pasture only can be produced. Besides, the cattle have to travel and work much less for their food. Akin to this error, but a hundred times worse, is that of overstocking the pasture. When grass is eaten too bare, it is impossible to say whether the cows or the pasture are most injured. It cannot be too often repeated that grass eaten bare

grows slower than after it gets up its leaves to support itself, and to screen the ground; and of all things, cows require and relish a full bite. When the grass seeds, nature infuses a juice into it so bitter that cattle wont eat it unless compelled by extreme hunger, and in this way the whole family of plants are preserved. To prevent the loss of grass occasioned by this wise law of nature, let the pasture in the glebe be divided into fields, and let these be allowed to grow and be eaten bare alternately. When the cows roam over the whole glebe every day, they eat the young and tender herbage too bare, and allow that which has risen higher to run to seed; but when the fields are allowed to grow to a proper height, and no more, both these errors are avoided. Feeding the cows in the byre during the whole summer months has begun to be practised of late years. In this way the cattle are less fatigued, and never exposed either to the heat of the sun or to the severity of the wind and rain,—the grass is not injured by being trodden, and the whole dung and urine are preserved. And what is of still greater importance, the clover and other liguminous plants draw much of their food from the atmosphere by means of their leaves; and when these are cut down as they spring, and trodden upon before the plant comes to maturity, they are deprived of their chief support, kept in a state of continued infancy, so as never to attain perfection. The growth of clover is very slow till once it can spread out its leaves to draw in aerial food; but, after these are extended, the plant grows a great deal faster. In fact, the clover growing on any given space of land, will, when allowed to grow to perfection, and eaten in the byre, yield almost double the quantity of food that it will do if pastured, and the leaves eaten up as they are found. In the beginning of summer, when the clover is inadequate to support the stock, part of it may be cut and mixed minutely with a quantity of straw or hay, on which the cattle are fed. After the mixture has been made up for a night or two, the hay or straw will be found to have acquired a sweet vegetable taste,

so that the cows will eat it much better. By this mode of introducing the grass, the cattle are gradually changed from the dry to the green food; and the grass is allowed to spring up to full perfection. In very hot weather, these two methods are partly united,—that is, the cows are kept on cut grass in the byre from about ten in the morning till four or five in the afternoon. Where the glebe is properly fenced, and when the weather admits of it, cows should be kept out both night and day, and only brought into the byre to be milked. Each of these methods has its advantages and disadvantages; but a judicious combination of the whole, and a shifting from the one to the other, may increase very considerably the bite, and through it the dairy produce; for it is true to a proverb, that "a cow gives its milk by the mow."

Calves dropt about eight weeks before Whitsunday, if they are of a good sort and have no blemishes or defects, may be kept for stock; but a minister has much to consider before he enters on a speculation of this kind. He must look back to the qualities and shapes of both parents; he must examine well the colour and appearances of the calf itself,—its head, and above all, its milk-vessel and its teats; he must also consider, whether he has in his own hands plenty of pasture and fodder to bring it through summers and winters till he can sell it; he must also take a glance at the state of the markets, so as to raise a young stock only while the cattle are *cheap* in price, and never when they are *dear*. If the mother or father of the calf be coarse or defective; if the colour and shapes of the calf itself are not first-rate; if grass requires to be taken in summer to bring forward the rising stock; or, if there be not plenty of food for them in winter; and, above all, if the price of cattle be very high at the time the calf is dropt, it were better to kill it than to bring it up to a milk cow; because cows may be bought both far cheaper and better than they can be bred in these circumstances. The stupidity of many men on this point is absolutely marvellous. If the price of cattle happens to be high for a year or two, *every body* brings

up *all* their young stock, both this year and the next; the consequence is, that when this great overstock is brought into the market, the supply comes to be double of the demand, and, at once, down falls the cattle-market so low, that the price obtained does not even pay the expense of rearing. But reverse this process, and wait with patience for two or three years, and mark the result. Let the calves be kept for stock when the prices of cattle are very low, and when all the dunses are tired of breeding, because it does not appear to pay; and then, there is in two or three years a supply as far under the demand as in the other case there was over it. By the one method, the judicious breeder of stock is ready always to meet the high market price; whereas, in the other, the injudicious one is doomed ever to follow after it at a distance of two or three years.

When calves are not reared for stock (and they seldom are at the manse) they are fattened for veal; but, whether they are meant for stock or for veal, the mode of feeding is simple and easy. The calves are fed on milk, which they are taught to drink out of a dish. The milk should be given to them sparingly at first, to render their appetite more keen, and prevent them from loathing at their food; for the first two weeks they should be fed on the milk first drawn from the cow, locally termed the *forebroads*, which abounds with serum; and as they grow up, the quantity of milk is gradually increased to as much as the calves can be made to drink. After the first two or three weeks, by all means give them plenty of milk, warm from their mother; and let it be that which is last drawn from the cow, locally termed *afterings*, which are much richer. Keep abundance of dry litter under them. Have them in a place that is well aired, and of a uniform temperature, neither too hot nor too cold: let the apartment be quite dark, excepting when the door is opened to give them food. If they enjoy the light, they become too sportive, and will not fatten. Take care they are fastened to the wall, in such a way, by "swivels," that they cannot hang them-

selves; for a contingency of this sort—and it sometimes happens—would at once end the whole matter. Never let them make their escape at the door, or, by their running and jumping, they will do more injury to themselves in three minutes, than a week's feeding will make up. Don't keep them till they become too old, because, when they begin to grow to the bone, they require more milk than the manse can generally produce; and, whenever they cease to advance in the fattening process, they begin to recede, and the milk for a week or two is lost. They should be kept from four to seven weeks, according as milk may be abundant and rich. If a calf be kept long, during the last two or three weeks it will require the richest part of the milk of at least two or three cows to bring it to the highest pitch of fatness. When the milk begins to fall short of the calf's appetite, some mix eggs and others pease-meal into their food; others try infusions of hay, oil-cake, and lintseed; but neither of these additions are approved of by those who feed calves to the greatest perfection. Meal is understood to darken the flesh, web, and lights of the animal; but sago has of late years been almost, from the first two or three weeks, boiled and mixed in its liquid state with the milk, and to great advantage. Begin with a saucerful of it or so, and gradually increase the quantity. Calves are very fond of chalk, and they also feel the want of salt. If a calf happens to be dropt about the middle of summer, when the processes of butter and cheese making wont admit of their being fattened to perfection, they are sometimes, even at the manse, brought sparingly forward for two or three months on whey and skimmed-milk; and in November, when veal is very high priced, they are fattened at considerable cost, and sold so as to yield a great return, owing both to their weight and the high markets at that season of scarcity. A calf well managed, in ordinary seasons and prices, should yield, when sold, six or seven shillings for every week it is old. Any of the cadgers of the district will buy them.

Milk of Cows, used or sold in its native condition, is

both more wholesome and of greater value than when manufactured in any manner yet known. Let abundance, and very great abundance of it, then, be used in the family, and let the children have it almost morning, noon, and night; let them have it always with plenty of porridge, well boiled, soon after they get out of bed. Let them have it with bread, whenever they ask it in the forenoon. Let them take it to potatoes, or as an ingredient in making up the various dishes for the dinner-table; and be sure they don't want plenty of it to their porridge at supper time. Depend upon it, all this is quite genteel enough, because it is conducive to health and strength. If you live in a town, and happen to have more milk than you can use, sell it whenever it is milked, in small quantities daily, to the other inhabitants. By doing so, there will be less trouble and risk, and more profit; for one pint of it sold in that state will bring more than two pints made into butter or cheese.

BUTTER AND CHEESE MAKING.

Nature has planted in man a relish for variety; and reason teaches us to preserve the productions of one season of the year to supply those of another. Hence, the various modes of forming milk into butter, and the different kinds of cheese. Chemists tell us, that milk, as it comes from the cow, consists of butteraceous, lactic, and serous matter all blended. It is the business of the dairy-maid to separate these three substances, and to convert each to its own proper use; and those who can do so most completely, and with the least injury to the qualities of these substances, are the greatest proficients of the dairy. When milk is made into butter and butter-milk, the first of these substances is extracted, and the other two remain conjoined. When milk is made into Dunlop cheese, the serum only is extracted, and the butteraceous and lactic remain united. When common cheeses are made, all the constituent parts of the milk are separated from each other. And

here, again, let it be understood and remembered by the lady at the manse, that she is not expected to put the tip of her finger to any operations in the milk-house (always excepting the very important operation of taking off the cream for the minister's tea, which, on her husband's account, she should never neglect to do with her own hand *); but the more she understands the process, the better will it be performed by her servant.

Butter is either made from the whole milk as it is drawn from the cows, or the cream is collected, and converted into it, while the skimmed milk is made into cheese. When the whole milk is meant to be churned, it must, as it comes from the cows, be put into clean coolers about three inches deep, and set on the floor of a cool, clean, well-aired milk-house for about 18 hours. Then it is emptied into a large milk-tub, which has been previously well cleaned and scalded, and there it remains till as much as may be required for churning may be collected. When a second meal of milk has been cooled as before, it may be emptied into the same tub, provided the first quantity has not become sour. In that case, the second quantity *must be* poured into a tub by itself, so that the whole may ferment by a natural process, and not by any acidity imparted to it from the first store. About one-fifth of water, heated to near boiling, may be added at churning; one person continuing to churn, while another pours in the hot water. But the butter must neither be overheated or churned too hastily; otherwise the butter will be too soft and of a white colour. When the milk is too cold for the process, the milk swells in the churn, and throws up bubbles, and gives a rattling sound.

Milk is also manufactured into butter, and what is called skimmed-milk cheese. The following plan is generally adopted about manses: the milk, when taken from the cow, is stored in coolers, as before, of wood and stone, till as much is collected as will produce a cheese. The

* Don't give the produce of the cows to your wife for pin-money, in case she stint your tea of cream.

cream is skimmed from it when it has cooled for about 36 hours, and the milk being heated to the proper degree, is put into a tub, and the rennet applied to it, for the purpose of making it into cheese. The cream, again, is put into the churn by itself, and made into butter very much in the way which has been already described.

The mode of making the skimmed-milk cheese is nearly the same as that about to be described in making sweet-milk cheese. The setting of the curd, the separating of the whey, the pressing of the cheese, the changing and turning, are all less critical in this than in the other.

When the stock of cows is so numerous as to enable the occupier to make a cheese every time the cows are milked, the milk, as it is taken from the cow, is dropt through a sieve into a tub, and some rennet being mixed, it coagulates into curd. Next, the curd is broken with the skimming dish or with the hand, and the whey taken off as quickly as may be. After the curd has become hard, it is put into the chessart, where it is cut and pressed alternately so long as whey can be expelled. It is then taken out and put into the tub, broken small, and properly salted, at the rate of 13oz. to the 24lbs. English; and being replaced in the chessart with a dry cloth around it, pressure is applied as before, till it is formed into a cheese, and the serum expelled. The first time cheese is put under pressure, it should remain about an hour and a-half. It should then be taken out and put into a dry cloth with the upside down, and pressure applied; and these changes must be repeated every four or five hours till the whey be expelled. Whenever the cheeses are taken from the press, they are laid up to dry where they have plenty of air; and they are turned upside down twice every day for a fortnight. Then they are removed to a barn-loft or garret-floor moderately aired, where they are turned once every three days till they are sold in harvest. In all these three methods of manufacturing milk, there are, in all their branches, general directions to be given of the first and last im-

portance. First, *cleanliness* in every thing is altogether indispensable. The slightest slip in this respect, at any one stage of the process, is fatal to the whole. The next point is, to have a well aired milk-house, and to keep it at an equal temperature of about 50 or 55 degrees, summer and winter: the temperature of the milk, when the rennet is put into it, should be about 75 degrees, Fahrenheit's thermometer.

The milking of the cows completely is another matter of the greatest importance in the management of a dairy. And what is more, this is often neglected to a shameful extent about a manse; and in this way some of the minister's best cows are rendered totally useless, not only for the season, but for life, as profitable milkers. If the milk be not *wholly* taken from the cow every time she is milked, she will daily decline in milk, and ultimately cease to give any. In these circumstances, the more food she gets, and the richer, it only increases the evil. Bad servants have been known to do this from laziness, or out of revenge, and also because they knew that they had nothing more to do than tell their mistress some silly invention of their own to deceive her. But even worse than this, because more fatal, is the mistake of allowing milk cows to become eild all at once in winter. Servants, often from ignorance of the consequences, tell their mistress that such a cow is not now giving a tea-cupful of milk, and that her milk has become salt (all true); and that, therefore, it is not worth while to milk her again. Here the servant should be taught by her mistress to continue to milk the cow for a week, once in the day,—then for another week, once in the two or three days, and then two or three times once a-week. If this be neglected, the milk, little as it may be, gorges in the udder and in the neck of the teats; and next spring, when the cow has dropt another calf, you find, to your mortification, that she has become blind of one or two of her teats, and nearly useless.

The method of manufacturing the milk just described,

that is, of churning the whole into butter, is almost never adopted at a manse. The second plan of churning the cream by itself, and of making the skimmed-milk into cheese, is the one almost universally followed, because it suits best the number of cows kept by a minister. But the last method is also followed to a limited extent at every manse where matters of this kind are properly conducted,—that is, a few, say four or five sweet-milk cheeses are made every summer for family use; and these are, in general, more kindly dealt with by a superabundant supply of cream being added. When these cheeses are made, they are about half a stone in weight, and they are generally pressed in a deep narrower chessart, so as to acquire the shape and appearance of the English Stilton cheese. They are also coloured by throwing a small quantity of grounded arnetta, infused in water, into the curd.

It may be added to these general remarks on the produce of cows, and its management, that the cream, and consequently the butter, is more or less abundant, as well as richer or poorer, according to circumstances, which it is not easy at all times to account for. A day or two of thunderstorm, a cold storm of wind and rain, and such like, will often make the produce of one week fall much short of that of another. In these circumstances, an inexperienced mistress gives the dairy-maid the whole blame of drinking the cream, and taking part of the butter, when she may deserve none of it. In this way a jealousy and misunderstanding arises, and an active faithful servant is ill-used and spoiled for any good in that house. Again, the milk of some cows is at all times much more productive of butter than that of others, even when they are fed in the same field, and in the same byre. If each cow's milk be manufactured by itself, a much greater produce will be obtained than if that of three or four, or more, are mixed together; because the cream of some cows takes an hour longer to churn than that of others. Some pasture is more productive of butter than others. Cows, when fed on old

hay, yield more milk,—the cream of that milk is easier churned, and the butter is more firm than when the same cows are fed on new hay. Milk yields the least quantity of butter in spring, therefore that is the reason to give it to calves,—most in summer, and of a better quality, therefore that is the season for churning,—and the largest and best portion of curd in harvest, therefore that is the season for making cheese. Butter made from cows fed on moor or heathy land is of the best quality, but the cheese from such pasture is not so good as that made from well cultivated land. Now, mark this ye who buy both butter and cheese, and look out the best markets accordingly,—the cream that rises first after the milk is taken from the cow yields the largest quantity, and the richest butter; and that which rises last will yield least butter, and that only of very inferior quality. Thin milk, although it may have less cream, always throws it up sooner than that which is thick. Forrow cows have the richest milk and the best butter, but in less quantities. The more that milk is carried or turned from one dish to another before it is put into the coolers, the less cream will it yield. Never, therefore, use a pail, or pass the milk through a sieve, till after it has cast up the cream. The cream rises far better when much froth has been raised over the milk in the dish into which it is milked. To raise abundance of froth, then, by milking quick and strong, constitutes one of the chief secrets of the whole art. Cream ought to become sour before it is churned, otherwise it will acidify during the operation, and in that case, the butter will be soft, tough, and gluey; and it will not take the salt. Once more, the cream ought not to be hastily churned, especially when the operation is first begun, otherwise the butter will become white and brittle. To make butter to perfection, four hours should be occupied in churning cream.

The butter should be well washed in several changes of cold water, and beat with a small ladle, or rather with the hand, till the milk is totally expelled. But

too much kneading renders it tough. The salt must be mixed minutely, otherwise the butter will acquire a freckled or cloudy appearance. Allow about a scanty half ounce of pounded salt to the pound of butter. Let the butter lie for 24 hours or more, and then for every pound allow a half ounce of the following mixture:—Take four ounces of salt, two of loaf-sugar, and a quarter ounce of saltpetre; beat them all well together, and having worked up the butter well, pack it for use in jars or kits, or use more sugar, and less salt.

This method of salting butter twice, only requires to be known to come into general use. It effectually preserves the butter without so much salt being employed as to give it a rank taste. Summer butter requires a little more salt than what is cured in autumn, but the above proportions are used in some of the best managed dairies in Scotland, though less might preserve the butter. It is a very common practice to strew a layer of salt on the top of the butter in the kit; but this is wrong, because it makes a part of the butter useless for the table. Place rather a layer of the above mixture in folds of thin muslin, stitch it loosely, and lay it neatly over the kits, so as to exclude the air effectually. It may be proper to examine the kit occasionally, to see that it does not let out the pickle, as butter standing without pickle soon spoils. But there is no necessity of pouring pickle on butter salted in this way, unless the kit is defective.

The turnip flavour is a general complaint every where against butter made in winter and spring. Many experiments have been made, but we fear it is not possible wholly to remove this offensive taste. It may, however, be much ameliorated by mixing nitre, dissolved in water, with the milk, in the proportion of an ounce of nitre to ten gallons of milk. Some people give the cattle a little straw previous to their feed of turnips, with a view to prevent the turnip flavour.

Butter kits are best preserved for the next salting season, by being allowed to stand unwashed with any

bits of butter which may adhere to their sides, and any pickle that is left. Clean the kits well by scouring and scrubbing with salt. If they are old smelled from rancid butter, fill them with fresh earth for a day or two before cleaning them, which will freshen and sweeten the vessels. It is said that salt butter may be freshened, and that it gains weight by churning it anew in sweet milk, a quart to the pound. Rancid butter may also be improved by washing it, melting it gradually, skimming it, and putting it on a slice of charred toast or some bits of charcoal. All this may do pretty well to write and read, but it will be as thriftless in practice, as the washing of a blackamoor, which may make him clean, but without removing the original tint.

To roll butter for a cheese course, or for breakfast, or to garnish a supper dish, have two wooden fluted spoons, such as are used for lifting butter. Wash and boil them as often as they are wanted. Dry them well, and rub them with a bit of butter to clean them perfectly. Then between them lightly roll up bits of butter in forms of corks, fir cones, small pine apples, shells, &c. It may also be squirted in little tufts, or like delicate coral branches, or open lace, or fine basket work.

We conclude these observations on the management of the produce of the cows at the manse, with an account of these matters in a plain and practical way, by a farmer in Dumbartonshire. The farmer's dairy is on a larger scale of operation than that of most ministers, but the necessary allowances can be made.

"My cows are milked at eight in the morning, and at eight in the evening, and the number kept is from 10 to 12. Each cow's milk is seathed either by itself into a dish of wood, or two put together, according to the size of the dish. As soon as milked, it is set upon the shelves of wood in the milk-house, where it stands in general as follows, viz.: the evening milk 34 hours, and the morning milk 22 hours, when the cream is skimmed off and put into a vessel, which holds one

week's cream; the milk is then made into cheese, which sells from 6s. to 7s. per stone (not quite so much, by a shilling or two, some other places). The churn is something like a large barrel, which stands on a frame made for the purpose,—the inside work is driven round by a handle, the same as a pair of common fanners. * The butter is made generally once a week; and in the morning previous to that operation, the churn is filled with boiling water, when the inside work is driven a few times round, and then the opening side of the churn is turned down to let it out, the work being kept going round till the water be completely discharged, in order to throw out any sand or dust that might fall to the bottom, if the water was allowed to settle and run out of itself. The cream vessel is then brought, and the cream put into the churn, where it is wrought till the butter is separated from the milk, when it is taken out into a clean vessel, and the milk well wrought out of it. A corn sickle † is then drawn through the butter several cross ways, in order to take out any hairs that may remain in it; and if any other motes appear, they are also taken out. This part of the work is generally done with the butter among clean spring water, as the water keeps it from turning soft, and washes away any milk that may remain.

"The butter is then weighed, and for every stone, ten ounces of salt are taken (after having all the motes carefully picked out) and mixed with it. The salting process is carefully performed with the hand, as I have always found that if salt is not properly mixed and incorporated with the butter at the time of salting, it never keeps so well. I am very particular in this kind of work, the salt being weighed with the same weights the butter is weighed with. In May and June each stone of butter will take one ounce of salt more; and after the middle of August it takes one less than the above mentioned quantity. The butter thus salted is

* It may be bought new, as made by the parish carpenter, for 25s. or so.
† Of course a table knife will do at the manse.

put into a clean well-seasoned kit, and a handful of salt shaken on the top of it, which keeps it from turning mouldy or winding till next week, when the butter is again made as above, and put into the same kit, on the top of what was put in the week before, without stirring it, and a handful of salt shaken on the top. The same process is continued weekly, till the kit is full, after which it is covered up, and set aside till my customer comes for it. It may be proper, however, to examine the kit occasionally, to see that it does not let out the pickle, as butter standing without pickle soon spoils. Indeed, butter salted in this way does not require pickle poured on it, unless the kit is defective."

IMPLEMENTS OF THE DAIRY.

The implements used in managing the produce of the minister's cows, should all be of the simplest construction. There should be nothing either complex or expensive. Wooden milk vessels are dearest in the first purchase, and the most difficult to keep clean, but they are the best in the long run. A small barrel or box churn, with handle to turn the milk by an inside frame, is generally used. Take care to have a proper patent cheese-press, which can be kept within doors, and which has no stones or weights which may fall down and break the children's legs. The first care should be to have a proper milk-house, large, open, well aired, and free of damp; and the next care should be to keep it clean and dry. The house ought to be as much as possible under cover from the meridian sun. It should have two windows, the one to the north, and the other to the north-east, with a sieve of wire, sufficient to keep out mice, and a covering of gauze cloth to put over it to exclude flies, admit light, and a current of air. If it has only one window, an air hole ought to be cut in the door, that air may be admitted. And be sure, above every thing, to make this hole at the bottom of the door, and of such a size as to admit the cats to lick

up all the cream! Seriously, care should be taken to keep all nuisances at a distance from the milk-houses. The floor of the milk-house ought to be of hewn stone, well jointed, and often washed, and the ceiling at least ten feet from the floor, and well plastered. It ought to have a shelving of wood or of stone round the whole apartment, and raised about three feet above the floor. Here the rats will find you out, and from this their grand store of meat and drink, they will infest the whole house. You need not try to cover the dishes, and set them by out of their reach, or even to poison the animals. They are too many for you. They will eat and digest the butter. They will perch themselves on the edge of the milk vessels, and with their tails skim the cream cleaner than your dairy-maid, and in less time too. Raise again, then, the flags of the milk-house floor, and the earth that is under it, to the depth of a foot and a-half. Build solid with stone and lime, and lay down the flags as before; then take stone, hewn and well jointed, and set it as a skifthing round the whole wall, and from the bottom of the building, under the pavement, and for six inches above. Secure the bottom of the doors in the milk-house with sheets of iron, to prevent the rats from gnawing a passage out and in for themselves. Besides this, keep two active cats, the one for the house, and the other for the offices, the mice and birds in the garden; and depend upon it, the rats will soon seek for other quarters.

SHEEP.

In general, ministers have, in the Lowlands at least, little to do with sheep; and, therefore, the less need be said of them here. Should the minister live in the upland districts, some of his store farmers may in the season give one of the boys a twin lamb, which his sisters will take great delight in feeding on the cow's milk, from a small linen bag, tied to the *stroup* of an old tea-pot. After a time, it, *if so taught*, keeps by the

cows till the stacks are built, when it ought to be bound up and fed through the winter on turnip and hay. If allowed to run at large in winter, it destroys every thing. It pulls the stacks, gets into the garden, and eats the savoys and young cabbages. Hence it has been said, that if a man wishes to ruin himself, let him keep a pet going at large, and if he is desirous to do it speedily, let him keep two. But after all, this pet turns fat, and may be killed to advantage about the month of February or March, so as to afford an excellent roast, with all the comfortable *et cetera*, at the dinner given when the parish school is examined. On this occasion, be sure not to forget to invite the farmer, and his wife too, who will praise the mutton if you have made it fat, and who will not fail to send you another lamb in a month or two after.

Some ministers purchase, about the end of August, half-a-dozen of weaned lambs to eat up the foggage of the glebe through the winter. This is better than letting out the cattle to pasture it, because then it becomes trodden and poached to a most destructive extent. If there be not too many sheep for the pasture, they get into a good condition by the month of May, when they must be sold, and that generally for double the money which they cost. Shear the wool well off them before they are offered for sale, or bargain to get back the skin and wool when they are killed. Again, if there be no pet ready for killing, take one of the fattest, ten days at the least before it is produced at the schoolmaster's dinner. Before purchasing weaned lambs in this way, consider well whether the glebe be properly fenced or no, and see also that the turnips are pulled and pitted. If they are not confined within the glebe by a wall four feet and a-half high, they will scour the whole country round,—they will often be amissing at night,—and one complaint after another of their depredations in kail-yards and every where else, will be brought into you. In a word, if a minister is desirous to quarrel with his parishioners, he cannot devise a more ingenious

method. And besides, the stock don't thrive, because they are so pelted with stones, and hunted by boys and dogs, that they have neither rest nor time to eat their meat.

The store farmers will also, if the minister applies to them, sell him a lamb as he requires it, during the summer months, and a good fat sheep, turnip fed, when he has it in winter. But remember this is a favour, because no man will break his "smote," as it is called, but at a loss, even when a fair price is given for that which is thus individually sent away. If there be no such opportunity as this at hand, another method of keeping the pot boiling, if the minister lives near a drove road, is to bargain for a lamb or a sheep on its way to market. On these occasions, if one of the sheep happen to become lame or over-fatigued, it may be got at a fair price. But in general, these drovers make the minister pay an exorbitant price for what he gets. In this way, they will only part with something that is inferior, and for that they will take more than the top of the market. But after all, if there be no other way of obtaining sheep, this is much better in every respect than sending to the butcher for mutton in single quarters.

If the glebe be *properly enclosed and subdivided*, the best method is to purchase at Martinmas half-a-dozen of girt ewes. They will cost from 12s. to 20s., according to the season. Put them into a park to pasture. Scatter the field from time to time, if required, with plenty of yellow turnips. Set up a heck, and keep in it plenty of good hay. One way or another, keep them in good condition through the winter, and two turnips in the day to each will be of great service, with what they can pick up of themselves. In time they will produce each of them a lamb, and perhaps there may be twins among them. Give the mothers plenty of the best grass, and the young ones will frisk and sport, and get strong and fat by the end of June, or second week of July. You may then kill one of the best, if you require it. And continue thus to kill and

eat a lamb every three or four weeks, till about the end of October. Then go back to the ewe whose lambs were first taken from her. Kill and eat again one every four or five weeks, till about the end of February. Meanwhile, as the grass begins and continues to fade, apply the last year's remedy. Give plenty of good turnip and hay, and if there was a necessity for keeping them fat the previous winter, there is the more *immediate* need to feed them well through next. At Martinmas, again, procure the stock for next year. Some caution, too, is to be used in making this as in every other purchase. Not that there is the least danger of being cheated, for a more intelligent or a kinder set of men do not exist any where than the store farmers of Scotland. They are wealthy and hospitable, and they despise every thing mean or dishonest. But the difficulty is to select the right kind both of sheep and of a good stock, for they are of different value, according as attention has been paid to their age, feeding, and crossing. Perhaps the best is the black-legged, black-faced ewes, crossed by a white-faced tup, or a half mugg, as it is termed. The aptitude of these hardy mountaineers to fatten on good pasture, is scarcely surpassed by those of any other breed; and their mutton, when duly fed, is certainly superior to that of every other race of sheep. The lambs are much improved by the judicious crossing of a lazy breed of Leicester tups, which makes them of a less restless nature, without impairing their hardiness.

In nine cases out of ten, there are two very serious objections to the method of management here recommended. The glebe contains too few acres for it, and these few are not sufficiently enclosed and subdivided. Therefore something else must be done. If so, speak to one of your most judicious and kind-hearted heritors, and he will, on very easy terms, keep your little sheep stock, and cause his grieve to be at all the trouble of catching either a lamb or a ewe for you when required, for this needs the keeping of a dog almost for the purpose, and some experience besides. Your friend will

also purchase your girt ewes along with his own at the proper time, from the proper stock, and at the same price. He pays it too, and never once says he has done so, until the minister finds it convenient to inquire. Here, then, there is an end, on the part of the minister, to the acquisition of all knowledge of sheep—their breed—their mode of treating—and their distempers, whether it be the braxy or the sturdy. He may, by observation and conversation, acquire some knowledge of a horse or a cow, but the sheep is so far beyond his capacity, that after all he has read, and heard, and seen of them, he will scarcely be able to tell one sheep from another, unless it be in the tasting of it.

But this faculty of distinguishing one sheep from another, is acquired to an incredible extent by store farmers and their herds. Each sheep has its artificial mark to distinguish to whom it belongs. That is sometimes the farmer's initial stamped on the nose with a hot iron, provincially designed *the birn*, or marks cut into the ear with a knife, designed *lug mark*. But *head mark*, that characteristic of individuality, stamped by the hand of nature upon every individual of her numerous progeny, is, however, esteemed by every sheep farmer as the most unequivocal mark of the identity of a sheep. It is a mark with which no coincidence can take place as in artificial ones, through either accident or design. An intelligent shepherd, whose perceptions are sharpened by habitual attention, can as readily distinguish every individual of his flock of ten thousand, independent of any artificial marks, just as a clergyman can recognise the members of his congregation upon personal acquaintance, whether they were dressed in a long or a short, or black or white coat, or wore no coat all. A person remarkable for his quickness in distinguishing sheep, has been known, for a wager, to put three score of ewes or lambs of a flock he had never before seen, all higgledy-piggledy, into a house, and immediately to go in himself and to turn them all out, one by one, first a ewe, and then her lamb, without committing a single

mistake; although the only means required by him to enable him to distinguish so accurately, was to be allowed to observe them for half-an-hour quietly feeding, each ewe with her lamb alongside of her, previous to their being driven into the house. *

PIGS.

The domestic habits of no animal whatever have been more mistaken and cruelly perverted than those of swine. In their native state they are cleanly and comfortable; but in this cold and wet climate, they are prisoners, slaves, and foreigners, in the worst sense of the terms. They are clothed by nature with neither wool nor hair to keep them warm; they are generally confined in a dunghill of dirt and wet. No attention is bestowed on their places of abode. These are often ill built, worse roofed, and altogether unpaved. No wonder, then, that the poor animals become subject to rheumatism, and even death, soon after they are taken from their mother. Again, from a mistaken notion that they need no attention as to food till within a month or two of the time they are slaughtered, they are half-hungered; and then they are gorged night and day till they are surfeited. In this way, almost the produce of a mill would not fatten them, and in this way there is no profit in keeping pigs, for every stone of bacon costs half a guinea, and, after all, it is not good in quality. Hence, the prejudices against keeping pigs, as being most unprofitable, and also against the use of pork and bacon, as being abominable, are easily to be accounted for.

* It is exceedingly probable that the individual in every species of animals is perfectly distinguished from every other individual of the same species, by characteristic marks of individuality. It is only from want of habitual and minute attention, that the general resemblance alone strikes us, whilst the minute differences escape our observation. To a common observer, a flock of sheep, all of one make of body, of the same texture of wool, all horned, with black or white faces and legs, would, upon a cursory view, appear as perfectly alike, and equally undistinguishable from one another, as a flock of crows. But still it may be questioned, whether a crow-herd, were he as much with his flock, could not soon learn to distinguish individuals among them as perfectly as any shepherd does his sheep.

The keeping of pigs, therefore, will turn out either to be a profit or a dead loss, just as they are managed, well or ill. If they be properly attended to, it is nonsense to say that bacon costs more than it can be bought for. Every man who *attends* to the keeping of pigs finds out what he is doing,—the first year surmounts every prejudice,—the value of the pig is soon recognised. If plenty of litter be given to it, six or eight loads of dung, worth eight or ten of common yard manure, is procured, and from twelve to eighteen stone, Dutch weight, of rich animal food, is produced in the season from every pig. Without pigs, then, there can be no economy at the manse; without them, farming could not get on. If they are of a good kind, and of a quiet, lazy disposition, —if they are kept dry and warm,—and if they be regularly fed, then they are alike profitable and convenient, inasmuch as ham and eggs is a dinner ready at ten minutes' warning, to set before the Moderator of the Synod, or even of the General Assembly, if he happens to cast up some time about three o'clock in the afternoon. But if they be of the wrong breed, if they be turned into a cold, dirty, and wet habitation, if they be of a fierce restless temper, and if they be not duly timed in their food, but receive too much at one time, and too little, or nothing at all, at another, then certainly the cheapest way of keeping pigs is not to keep them at all. They will live long, eat up every green thing in summer, and a world of potatoes and meal in winter, and at their death they will only leave you a legacy of bare bones and staring hair. "A starved pig," says Cobbett, "is a great deal worse than none at all, for, although it may come to be a hog at last, do what you can it is a dear hog." In other words, to feed a pig properly, and with profit, it must be brought up from its infancy ever ready for the knife,—for it is about as impossible to feed a lean pig as it would be to fatten the churn staff.

Show an economist the pig, and in one moment he knows how all is going on at the manse. If he hears it squealing, and sees it climbing the stone walls, and

labouring to tear up the pavement, he knows that the poor animal has not got its breakfast, just because there was no breakfast made ready to give it. Let an eye be cast into its bedstead, and he will find it so wet and dirty, that the creature is compelled to sit shivering in a corner till rheumatism, crinkets, and death itself close the career. And thus, a pig, price twelve shillings, to say nothing of the three months' food on which it has been alternately starved and surfeited, goes to the dung-hill; this is not only horrid cruelty, but cruelty worthy only of a savage. If he find grumphy so lazy, that nothing but a stroke will raise him, and lying among clean dry straw in great plenty,—if he find him large, fat, and long in all his proportions but the nose, then, the visitor may depend on having a good fat ham as part of his dinner, and well-aired sheets on his bed.

Having resolved to keep pigs, and to do it properly, the first thing to be done is to erect a fit pig-house. Let some consideration and outlay be devoted to this measure, very important of its kind; because on this mainly depends the success of the whole plan. Let the sleeping apartment be dry as bone, above and below, not large, but warm, and every way comfortable. Let it have a slope from the back part towards the door. If it be floored with flagstones, let these be laid on a foot at least of stones broken like road metal, and don't make them too close in the joints, that water may sink instantly down. As good a method as that of the pavement is to lay sleepers above the stone shivers as before, and to nail down upon these a firm substantial wooden floor, open also at the joints. If there be a saw-mill in the neighbourhood, apply for some of the slabs, and a cart-load of them may be had for from 1s. 6d. to 3s.* The outer court should be large, airy, and laying to the sun; for swine are very fond of basking in its burning

* Have always plenty of these slabs at the manse. They serve fifty purposes every year, were it only to be laid as a flooring to the stacks. No mice can enter a corn stack built on one of these frames, if raised six inches above the ground, and the rim project on all sides over the standards a few inches only.

beams. It should be near to the dunghill, and above it, that the sap may run down into, and through it. The court should also be well paved with flagstones, or causeway stones, not laid on shivers as before, but bedded on half a foot of well-worked clay, and the seams made as small as may be, that *no* wet may sink. Let there be two stone troughs, not too large nor too deep, but so heavy and firmly set that they can't be moved by the nose of the sow, which is powerful beyond conception. There should also be two sleeping apartments, similar in all respects, so that when the one pig is put up to fatten before the other, it may be separated, and the richer food apportioned accordingly. The house should be tightly roofed, and slated as carefully as any man's house in the kingdom. And, in a word, great punctuality and care should be devoted once for all to these objects; otherwise it were better to have nothing to do with keeping pigs. If circumstances admit of it, let the pig-house, and especially the sleeping apartments, be behind the boiler, that they may have the benefit of the heat from that fire. At the lower end of the pig court, let there be a condie through which the sap may perforate, and at the mouth of this let the ashes from the grates be laid, that they, again, may drink up that which might otherwise be comparatively lost, excepting to the air and the olfactory nerves. Let no slovenly waster dare to affirm that in all this there is any thing *finical*,—it is all proper, and it will all pay; and in answer to all such soft simpering mannerism, let me tell you it is humane and Christian. But, says another, who has not visited his parish through and through for the last half score of years, how can a minister attend to all this, and do his duty as such?—Quite well after all, for it requires only to be done once in an incumbency, and it is as easy to do it well as it is to do it ill.

Next to all this in importance, and in point of time, is to have always at hand plenty of dry straw for litter. *Spare not the litter, if you have a mind to befriend yourself.* It is all repaid in the single article of dung,

at least fourfold. And this, with the other comforts and accommodations, do more to rear and fatten the pigs, than their whole food twice over.

These points being settled once for all, next instruct the servant-man, if he requires it, as to the kind of pigs which are most approved of. And whatever breed may be preferred, let the pig have a heavy composed eye in its head, a short nose, and a broad brow (a cream-coloured Cockney countenance, filling up and fattening, for an alderman is the mark), a thick shank, a broad back, and above all, let it be clean in the skin, with birses smooth and sleek, like a field-mouse in harvest. If any thing appear to be wrong on its skin, have the pig regularly scrubbed with soap and water, milk warm, and that every day, till all be as it ought to be. If this be neglected, the comfortable abode, the litter, and the food will not serve their purpose; for the pig is diseased, and cannot thrive so long as it is so. Give also some sulphur mixed among its food, and let the servant take care that its bowels be kept open. The breeds are chiefly the round black Chinese, and the large white Shropshire, or more likely cross-breeds between these. The Chinese is the best for eating, being small in the bone, fine in the fibre, and kindly feeders. But the Shropshire are the most profitable when they have abundance of food; although they would eat a whole empire, and are more acceptable on the kitchen than on the parlour dinner-table. In this way, one of each may do, notwithstanding that the larger allows to the less only what food it chooses; but if plenty be given for both, there is nothing wrong in all this. Don't keep a breeding sow. They require great attention. They are a heavy expense, and they are seldom known to answer their purpose where there is so small an establishment. Besides, after all, the breeding sow is not clerical, and ought not to be here recommended. The object of this work is to promote comfort, and produce plenty of every thing to the minister's whole retinue, for the home consumpt, rather than to encourage the unnecessary breeding, buying, and

selling of cattle, and the conversion of our order into graziers and horse-jockeys, even on a small scale.

But the case is different when a rich primitive bachelor of the old school brings up a litter of pigs to supply his brethren in the Presbytery. And it was a welcome but a rare sight even then to observe his noddy, moving at slow, but steady rate, up to your door, with James in front, *quasi* coachman, looking more grim and sedate than usual. Meanwhile, the honest aged man is as diligent in his efforts to keep order within, as a schoolmaster in a mutiny of the boys. Arrived at the manse, he gives his nearest friend his choice of half a score, or rather he, being the better judge, makes the selection, and hands the skirling, squeaking nice looking animal, out at the carriage window, and tells you in retiring, with all the air and ease of a polite and perfect gentleman in manner and in feeling, that he will return some day in winter to partake of a slice of it, with the wing of a good fat hen. This has actually happened year after year; and, in all the circumstances, it was both fearless and faultless on the one part, and very convenient and gratifying on the other. Peace to the ashes of the departed.

In the merry month of May, purchase two pigs (a *spayed* son is said to be the best), ready weaned and fed for a few days away from its mother. If these have been drawn that very morning from their natural food, and if from fear, cold, and vexation at their bereavement, they refuse to take any nourishment, some warm milk must, for a meal or two, be poured from the *stroup* of an old tea-pot down their throat, and in a day or two they will jump and frisk among the clean straw as well as they ever did at home. There is nothing in the live stock line better than a good Irish horse, or worse than a lean Irish pig. Pat would as soon denounce the Pope as part with any of his pigs which are worth the keeping. Let any man who may take a jaunt to the Green Isle of the Ocean, look at a cargo of pigs ready to go over to Scotland, and let him look at the portion of the families

left at home, and he will feel the force of the observation. But in every way it can be taken, a weaned pig, price ten or twelve shillings, is a most miserable pennyworth. Look into the piggery, and at first you are led to think that it has made its escape through the small condie, or that it has hid itself within the precincts of the old shoe which Johnny tossed over the wall,—but see it standing in the far corner, little larger than a rat, shivering with cold, and almost dead for hunger and the want of its mother and the rest of the family. If two *shots* can be got, therefore, in good health and condition, procure them,—that is, two swine about four months old. By that time, they have got their bones up a little, and have bulk to keep one another warm. They are from the first day both able and willing to graze, eat cabbage leaves and stumps, Swedish turnips, tops and roots. These, and such as can be collected from the garden and ditches, with the refuse of the kitchen, and above all with the whey, should keep a pair of pigs at the manse, all along in excellent growing order. If a pig be fed on whey alone, it requires that of about three cows. But if there be not so much whey about the manse, let there be procured a sackful of barley-dust, or the thirds of flour, to mix with the whey, during the summer months. Cost what it may, the fattening process must be carried forward gradually with the growth. If the pig be fed high all at once, it is apt to surfeit; and other circumstances are said to occur which occasion a great loss of time, and consequently of food. Whey mixed with barley-dust, and all sorts of vegetables, of which pigs are very fond, including grass, which is medicinal to them, carry them forward till September, when raw potatoes bring them, with what remains of the other, through the harvest months.

Then commences the fattening process, properly so called. Away now with all slopes, which soften the flesh, and even barley-dust, unless of the best kind, and give barley-meal or pease-meal, but not bean-meal. For this purpose, nothing can be better than a boll of

oats hashed at the mill. Take care not to surfeit now. Let the supply be regularly given at stated times; but to prevent the effects of the food being too rich, let the seeds of corn from the nearest mill be mixed with it. In this way, the work will be done quick and sure. Cobbet says, "Make him fat by all means. The last bushel, even if he sits as he eats, is the most profitable. If he can walk 200 yards at a time, he is not well-fatted. Lean bacon is the most wasteful thing any family can eat. In short, it is uneatable, except by drunkards, who want something to stimulate their appetite. The man who cannot live on solid fat bacon, well fed and well cured, wants the sweet sauce of labour, or is fit for the hospital." So says Cobbet in his own way; and most Yorkshiremen may probably agree with him, that the fatter the bacon is the better, and so will all who conceive the chief happiness of man on this earth to consist in "swinging on a gate, and in eating fat bacon." But Scotch appetites are not every day quite so rancid; still, however, the pig should be well fed and fat. There is neither profit nor comfort in slaughtering a rack of bones, for the flesh is skiny and tough as Indian rubber, and what fat there may be, has a diseased and unpleasant appearance.

Let every manse have, at the least, 20 stone Dutch of bacon hams and pickled pork every year; it may be 30. And this may be obtained at an expenditure of half-a-dozen of bolls of potatoes at the utmost, and of £1 or 30s. for meal. And for this the minister has £8 worth of wholesome home-fed bacon, and perhaps £2 worth of manure to the bargain.

In the month of October, when the potatoes have become plenty, get two pigs for the winter keep. Erect a *hotel* for them in a corner of the byre, where they may lodge for a few weeks, till the old stock are fattened off. Then, *if the winter be very mild*, take them out to their usual abode. But if the weather be severe, let them have all the benefit of the warmth which arises from the breath of the cows. Let them have

plenty of dry straw and of warm food, and they will increase to an astonishment in bone, flesh, and fat. These *may* be killed about the time the Synod meets in spring. But it were better to keep them till after harvest, or rather till the Martinmas, or even Christmas following. In this way, with a little care, and some expense no doubt, 30 to 40 stones of good rich bacon may be produced at the manse. But mark me. Don't attempt the management on a scale so extensive, unless the glebe be large and fertile, or unless the minister be possessed of a few acres in addition; and unless his servants are both able and willing to carry forward the whole management.

The pig, being four months old when bought in May, will be about a year old at killing time. Cobbet says, about Christmas, if the weather be coldish, is a good time to kill. But if the weather be very mild, you may wait a little longer, for the hog cannot be too fat. But were it prudent to controvert an authority so respectable on all matters of economy, the middle of February would be fixed upon. It should always be borne in mind, that age is required to insure the greatest quantity of meat from a given quantity of food. If a hog be more than a year old, he is the better for it. The flesh is more solid and nutricious than that of a young hog, —much in the same degree that the mutton of a well-mouthed wether is better than of a young wether. The pork or bacon of young hogs is apt to boil out,—that is, it comes out of the pot smaller in bulk than it goes in. Besides, if killed in February, or even early in March, there is a rich and most abundant supply in the larder, when every other kind of butcher meat is scarce and high in price. The sheep, by this time, have either been disposed of at table, or the lamb season may be too far advanced. The turnip-fed beef, too, has now been mostly sold off, and veal has not come generally into the market, so as to be cheap enough for family use at the manse. This, then, is the very nick of time for a roast or two of pork, tender as veal, and far more solid.

When lightly salted in April, it may be had with the barn door fowls, which are then in perfection.

The day before the hog is killed, he should have no food, and care should be taken that he be kept on clean and dry litter. To kill a hog nicely, is so much of a business, that it is better to pay a shilling for having it done well, than to let your own servant perform the operation clumsily. In every country parish there are actuaries of this kind, ready to kill and cut up sheep and hogs when needed. If the man-servant has been long about the manse, he will come to do all this well enough, and at any rate to help the parish butcher. If this individual has a small portion of land, give him a day's ploughing, and a yoking of the horse and cart at a time, and he will frankly serve you with his knives whenever he is required.

There are three ways, Cobbet tells us, of going to work after killing a hog. The first is to take off the hair by scalding, as is practised for the most part in England and America. Sometimes savages do this before the poor animal is actually dead, to maintain all the heat of the blood and of life to aid them in their horrid cruelty. This method, even when done in the most humane manner, is not the best. It slackens the skin, opens all the pores of it, and makes it loose and flabby, by drawing out the roots of the hair. The second method is to skin the animal altogether in a neat cleanly style. In this way, you not only make something by selling the skin, but you can afterwards prepare both the bacon and the pork, so as to make it look white and tender as veal. This method is, and ought to be, very generally resorted to. But Cobbet mentions, that in Hampshire the hair is burned off. This, he says, tightens the skin in every part, contracts all the sinews and veins in the skin, makes the flitch a solider thing, and the skin a far better protection to the meat. The taste, too, of the meat, he continues, is very different from that of a scalded hog, and to this it chiefly was that Hampshire bacon owed its reputation for excellence. If the hair is

to be burnt off, care must be taken, as already mentioned, that he be kept on dry litter of some sort the day previous to killing. When killed, he is to be laid on a narrow bed of straw, not wider than his carcase, and only two or three inches thick. He is then covered all over thinly with straw, to which, according as the wind may be, the fire is put at one end. As the straw burns, it burns the hair. It requires two or three coverings and burnings; and care must be taken that the skin be not in any part burnt or parched. When the hair is all burnt off close, the hog is scraped clean, but never touched with water. The upper side being finished, the hog is turned over, and the other side is treated in like manner. This work should always be done before daylight, for in daylight you cannot so nicely discover whether the hair be so sufficiently burnt off. The light of the fire is weakened by that of the day.

The inwards are next taken out, and here, in the mere offals and garbage, there is much food, and delicate food too. The butcher, after a day or two, cuts the hog up, and great dexterity and experience is here required, that the souse griskens, blade-bones, thigh-bones, spare-ribs, chines, belly-pieces, cheeks, &c., &c., may all be kept entire, and come into use one after the other. All other parts, taking away the flitches, that is, the two sides that remain, are to be cured for bacon. And now the eye of the lady at the manse must be on the alert to *see* that her directions are *in every thing* attended to. Every body knows the difference between sweet and fine bacon, and the diseased "villanous" taste of barrel-pork. The one is savoury, and the other nauseous. And all this depends on the pains which are taken in curing. Let, then, the place for salting be cool, but not confined; for confined damp air, though cool, will taint meat sooner than the mid-day sun accompanied with a breeze. A close damp cellar, then, is the worst place any where to be found; but the dairy may do, if it admits of a free circulation of air. Next, provide yourself with a salting trough, which has a gutter

round its edges, to drain away the brine; for the flitches must not lie sopping in brine. Let the bacon be rubbed with salt, dried before the fire, on its inside or flesh side; then let it be placed on the other, that is, the flesh sides uppermost in the salting trough. Change the salt at least once every four or five days. Let it melt and sink, but let it not lie too long, for the salt must be often changed. Change also the flitches. Put two or three times that at the bottom which was first put on the top. This method costs more in salt than the sapping mode, but without it your bacon will not be sweet, and it will not keep so well. If you have any doubts of this, taste a little fresh dry salt, and the same quantity in a dissolved state, and your tongue will tell the difference between what is savoury and nauseous. The time for making the flitches sufficiently salt, depends entirely on circumstances,—the thickness of the flitch, the state of the weather, and above all, the place where the salting is going on. Some say bacon should be twice salted, and patiently rubbed both times. Every body knows, without being told, that a thick flitch requires a longer time than a thin one. But few knew at first, that it takes longer in dry than in damp weather, and of course, that it takes longer in a dry than in a damp place. Very fat bacon, too, requires more time than that which is leaner. Generally about six weeks may do, when all these circumstances are about the average.

The bacon is next to be dried, or if you prefer it, smoked. But the latter method, although prabably the best, can seldom be managed about a manse. The bacon requires to be hung up in a chimney, where the rain does not come down upon it,—where it is not so near the fire as to melt,—and where the smoke proceeds from neither turf, peat, nor coal, but from wood, but not of fir or deal. The time it requires to smoke a flitch, where the fire is pretty constant, and of an ordinary size, may be about a month. But over-smoking, and even hanging in the air, makes the bacon rust.

It ought to be perfectly dry, but not dried to the hardness of a board. Before it is hung up, lay it on the floor,—scatter the flesh side pretty thickly over with bran, or fine saw-dust, *other than that of deal or fir.* Rub and put it well down on the flesh. This keeps the smoke from getting into the little openings, and makes a sort of crust to be dried on, and, in short, keeps the flesh cleaner than it would otherwise be. In the manse, it is generally hung up merely from the hooks on the ceiling of the kitchen. If near the fire, it is apt to melt, and at any rate, in so far as the heat enters, the bacon becomes yellow and dirty to the eye.

About the beginning of June, a sort of skipping maggot is engendered by a fly, and has a great relish for bacon. If this mischief be not provided against, all the feeding, fattening, killing, and curing operations are lost. And all that is got for your expense and care, is so many bones half-bare, and having what of the flesh that remains absolutely crawling with vermin, all lusty as bishops. If the ceiling of the kitchen be low, and the apartment warm and confined, of course this calamity happens the more readily, and to a more ruinous extent. Towards the middle of the month of May, let care be taken that some shelling-seeds from the mill, or saw-dust, but not of fir or deal, be procured; or let some clean and dry-wood ashes be sifted fine, or even sand very dry may do. Provide and keep for the purpose a box or barrel, which is large enough to hold a few flitches of bacon. Put some at the bottom of the box or barrel. Lay in one flitch, then put in more saw-dust or ashes, then the other flitch, and then cover all with six or eight inches of the shelling-seeds, saw-dust, wood-ashes, or dry sand, as it may be. The object of all this is to keep out both the flies and the air. The place where the chest, box, or barrel is set, ought to be dry as bone. And as the material is apt to become wet from the salts contained in them, care ought to be taken to put them near the fire-place to dry for a time, and then to be put back again. With these precautions,

the bacon will be as good at the end of the year as on the first day, and it will keep two or even three years perfectly good. Along with all this, the lard is not to be neglected. It must be nicely put down, and to make it keep well, some salt should be put into it. In eating the bacon, begin at the gammon end of the flitch, because the lean eats sweetest before it becomes old and dried. One word more: take care always to sit down to it with a good appetite, and don't eat too much of it; for if all the above directions be strictly followed, the bacon will be very good and tempting. Remember, too, that the habits of a minister are rather too sedentary for a full meal of bacon.

THE HORSE.

And now for the minister's horse, which is by far the most generous and useful of the four-footed animals and creeping things of the various sorts and sizes to be found about the manse; and as to the *procuring stabling, feeding, and physicing* of that noble quadruped.

The purchasing of a horse is always a hazardous transaction, but the buying of the minister's horse is one of the most critical secular acts in which he and his friends can be engaged. The sum required is no trifling consideration in his expenditure; the object required is the most rare and necessary of any; and much serious deliberation, knowledge, and experience of knavery, are required, and that, too, at a time when the young incumbent finds every thing new to him, and when he is apt to look upon the flattering plausibility even of a horse-seller as the perfection of sincerity. The great misfortune is, that the presentee, in one month after his induction, is constrained to determine seventy different points of clerical economics, as to which his brethren, in every age, have been in doubt during their whole lifetime. But feeling and fancy generally decide the question as to having a horse, and that sometimes on a scale not the most clerical. "Let me have a first-rate goer, a good

"can do,"—not that I mean in general to ride fast, but that I may go over the ground like a swallow, when occasion requires it." Filled with such-like unbecoming notions, forth goes the new minister of the old school with the first £50 he can lay his hands on, and he very soon falls in with *a knowing one*, who lauds his gentlemanly spirit, contrasted with the rest of the Presbytery, and furnishes him with the very animal he wants, and that almost on his own terms, that is, 53 guineas, and half-a-crown back, for gentlemen always pay guineas when buying horses. Home comes the gallant-charger, a picture, in the eye of his master, of symmetry, and with good action. For the next three weeks the minister is seldom off its back; and morning, noon, and night, the horse is fed and cleaned. Thus fairly inducted into his living, and finely mounted, the minister looks for a wife, and in a few months he is a married man. Fortunately the lady possesses an excellent stock of common sense; and, as a proof of her prudence, the horse, now already only "a good has been," is sold at what it will bring, viz., with difficulty for £9, and 20s. back; and a stumpy, sturdy, well-packed one is bought for riding at a time, putting into the gig, carting coals, and for ploughing. This description is not by any means altogether fanciful, as some ministers know to their dear-bought experience. In fact, most men who require to purchase a horse must at the first start pay a swinging apprentice fee, and submit to be laughed at after all. The loss by a minister from horse flesh during the few first years of his incumbency, is seldom under £15 or £20; and it has actually exceeded £200. But examples of this sort are mentioned, not to be followed, but to be avoided.

Here, then, as in the purchasing of cows, at once put yourself into the hands of one of your own elders or farmers. These know what the minister requires, and where to find it better than he does himself. In this way, £3 or even £5 may require to be given above its price; but a good and suitable animal will be got, and

such a bargain is a good one, almost at any price. Having got a good horse, never part with it even when old age and infirmity make it unfit for your purpose;—it is true of servants, and also of that truly noble animal the horse, if you part with them for one fault, you will get, and you deserve to get, both the one and the other with two faults each at the least;—then shoot it, and bury it with its halter, shoes, and skin; for it is said, that the price of an old horse's skin is now nothing at all, and it costs eighteenpence to take it off. It is savage to sell an old faithful servant and fellow-traveller for 15s., and even to skin so generous an animal is to make a very heartless return for 18 or 20 years' work and companionship. The handsome structure of the horse, his usefulness, sagacity, and amiable dispositions, secure the attachment of every humane mind. To beat, then, any animal so mild and tractable, is mean and cruel. The wild Arab, who has brought his favourite animal to the greatest beauty and perfection, never use either a whip or a spur,—these, they say, are the instruments of Christian cruelty. Among the Jews, labouring cattle were under the protection of the law, and their mouths were not to be muzzled when treading the corn. After spending his strength and vigour, and when he begins to fail, it is cruel to extort work he cannot perform. There is, therefore, much tenderness and genuine feeling in Burns' "Farmer's Address to His Auld Mare Maggie." In this way, if a minister is at all fortunate, careful, and prudent, two, or at most three, visits to the horse-market may suffice; and the seldomer he has occasion to be there, the better both for his cash and his ministerial credit.

Having once got a good horse or horses, it is, if circumstances admit of it, advisable to breed from them as they are becoming old; but don't in this case wait till they are too old, for it is long to the saddling of a foal; and what between the young horses being too young to work or ride, and the old ones being almost unfit, the minister may be very ill off, and not very respectably

mounted, for a year or two. The advantages of rearing your own stock of horses is not to be found in their being of a better sort, or in the cheap price at which the saddle or the harness can be put on their back. On the contrary, their shapes and qualities may sometimes disappoint expectation, and they will generally cost more than they may be bought for. But then, you know their qualities and character,—you can turn, tame, and break them from their infancy. And, above all, the price paid for them comes gradually forward, and the want of it seldom or never felt; whereas £25 or £30 paid all at once for one horse makes a sad hack in the post, and cannot well be spared by a minister, unless he has a nest-egg in the bank; and even the store there must not be *herried* every day, or the sum, however large, will soon come to nothing.

If the horse is reared at the manse, let care be taken that it is properly trained, for this is by far too much neglected every where but in France. The horse's sagacity, docility, and sweetness of temper render it capable of being taught every thing which its structure of body and physical powers will permit. Before even a saddle is put on a horse, let him be educated to travel gracefully in all his paces, with ease and safety to himself and rider; and this may be done for £2, and the breaker's board and bed for two or three weeks. Almost any horse will allow himself to be mounted upon, and will trudge on as his master directs; but their loose and sluggish manner of using their legs, their clumsy motions, stumbling on every stone, and boggling at every bird or bush, injures the animal, endangers the rider, and fatigues both. But, unfortunately for the poor horse, the country minister is sometimes nearly as awkward and ungraceful in his motions as an equestrian, as the horse he rides,—neither the one nor the other ever having been educated on purpose. While, therefore, the one knows nothing but to trudge, stumble, and boggle, the other does nothing when on horseback but tug at the bridle with his right hand, and keep a whip

in constant motion with his left; and, while his arms are thus flapping like wings, both his legs are hard at work from the hip joint to the heel. In this way, the animal is compelled to keep moving; but the moment these active admonitions are discontinued, he stands still and lays his mouth eagerly to the grass. And now, again, especially if the horse and minister be old acquaintances, it requires for a time all the labour of a man on the tread-mill to get one step on with the journey.

In rearing a young horse, it is to be remembered, that he ought not to be worked in any way till he is well on for four years old. First, all the harness having been put on it, a clog of wood of little weight is put to it; then he draws the harrows; then he is put into the plough, which is drawn for a turn or two without a furrow. Having worked itself for a week or two at the plough, some evening he is harnessed in an empty cart, not on the common road, but in the fields, where the ground does not cause the wheels to rattle. Many farmers work their young horses a year younger in the harrows, but it is not advisable,—on this principle, that for every year a horse is spared when he is young, he will last two years longer when he is aged. It should also be remembered that a horse rising four will do more severe labour, with less fatigue, than the same horse will a year after; and the reason is obvious, because he is then casting his foal-teeth, and he is not only thus for about six months kept in a fever, but the gums being swelled and somewhat inflamed, it cannot masticate its food. At this time let it have soft meat, plenty of it, and less labour. At five years old all is over, and it is fit for any thing, for "five year old and foal-teeth never met."

STABLING.

The great misfortune to the stable at the manse is, that the minister must in many cases take it as he finds

it, as being not bad enough to be condemned, and not exactly good enough to serve its purpose. Here, however, if necessary, the minister should not grudge to give a few pounds out of his own pocket, for the health and comfort of so very faithful a companion. Much has been written, and to good purpose, on stable economy, but that mainly to accommodate the studs of the nobility; much has still to be written for the benefit of horses belonging to the middle classes. A few general practical hints on the construction, warmth, and ventilation, of the manse stable, is all that space permits of in this work. Some heritors seem to think that the minister's stable is quite good enough, if the weather be kept out, and the horse be kept in; but where the stables are bad, the management cannot be good. Dampness is the first evil to be guarded against. It makes the horse lanquid and feeble; his coat stares, and he refuses to feed: he soon catches cold, and he is attacked by inflammation of the throat, lungs, and eyes; or more generally, his heels become greasy, his legs swell, and he gets mange, with a long rough dry staring coat, which no grooming can cure, and a leanness which no feeding will fatten. When, then, the choice of a situation of the stable is in the minister's power, let the aspect be southern, the surface sloping, and the soil dry; and when the stable has already been built in a marsh, or with its foundations sunk in clay, let all the means usually employed to cure dampness at the manse be employed, that the walls may not absorb the moisture of the soil. Let the walls be washed with a solution of white lime, and the floor strewed with sand or sawdust; and, in addition to draining, ventilation, and a course of whin or other stone impenetrable to water below ground, with coal dust all around, the horse should have warm food every night, be deeply littered, and at times in winter comfortably clothed. In many manse stables there is no window of any sort, either for light or ventilation, and there is often only a mere apology for a door, so low and narrow as to bruise the horse's

haunches. Instead of being three feet and a-half wide, and five feet high, let the entrance be eight feet high, and five feet wide; and instead of a pane or two of glass, or a hole at one end of the stable, let there be a window properly placed, and of sufficient size. Dark stables injure the eyes of an animal which of all others on the earth is said to be most liable to blindness; and, although this contingency seldom happens at the manse, don't we often see a minister's horse, when first brought out of his own or neighbouring stable, stare about him, carry his head very high, and lift his steps with cautious majesty? And why? because the glare of light affects his sight for a time. Let the window be made to open for airing, and let there be apertures which can never be wholly closed for constant and necessary ventilation; some of these to admit the fresh air, and others, higher up, to let out the foul. If a hay-loft be above the stable, let the ceiling be nine feet from the ground. Let the floor be paved and properly grooved, with concave grooves, about three inches wide, and one deep. At the gangway, these should run across the stable, and in the stall they should run parallel with the partition, and both should slope to the gutter. A causeway-floor may serve, if properly laid with square stones, neatly joined. But when laid in a slovenly any-how-way, with stones of all shapes and sizes, some rising, and some sinking from the general level, and having large intervals filled with sand, the stable-floor is always dirty, uneven, slippery, easily torn up by the horses' feet, and undermined by rats; and, above all, the air of the stable is kept constantly filled with offensive and unwholesome vapours. Let there be a groove, with sufficient declivity, carried to a cess-pool outside of the stable, and let this be emptied, as occasion requires, for the benefit of the garden. By attending to these hints, every stable at the manse may be kept much drier, sweeter, and more airy than they generally are. Much might have been added here as to the construction and declivity of the stall,—as to trivesses, bales, gangway, and standing stall-posts,

hay-racks, front side and under, mangers fixed and moveable,—but these are matters belonging to the architect. Still a hint remains to be given about the stable being kept comfortably warm,—that is, neither hot nor foul, but *comfortably warm*. The horse, says Nimrod, is originally a native of a warm country, and we need go no farther than the Scottish Highlands to prove that he degenerates in a cold one. And Stewart says in his book, which every minister should buy,—"The truth is, there is hardly any other fact in stable economy more completely established, and every experienced stableman knows it, than that all kinds of horses thrive better in a stable that is comfortably warm, than in one that is sensibly cold. A cold-stabled horse soon loses the flesh off his bones, and gets plenty of long shaggy hair instead,—he drinks less water, and consumes more food, without being so active and full of spirit, and when he is put into his stall hot and perspiring, he is liable to take a shivering fit and cough, or even an inflammation. Let, then, the stable be properly constructed, with regard to this consideration, and not too large, and the heat which is constantly passing from the horse's body will soon warm the air without the aid of fire, steam, or hot water. Let the general temperature be about 60 degrees." The minister's horse should not be clothed, unless it be sick or delicate, or during some of the severest sharp winter weather. The cavalry horses are never clothed. But it is proper to have a cover in the manse stable, not only in cases of sickness and severe weather; but when the minister comes home from a long journey so late at night that the servants are in bed, he may, with his own hands, put the cover over his horse, and strap it too, to prevent his four-footed friend from catching cold by cooling too suddenly in his stall.

When the horse is brought home either warm or wet, he should be kept in gentle motion, to prevent the evils which arise from one set of organs doing more or less than another set requires. He should then be well rubbed and dried, otherwise he will begin to stare in

the hair, and to shiver somewhat after the manner of his master, if he sit down in wet clothes. Another expedient, as already stated in this case, is to put a cloth over him. But, besides the clothing, he should be well dried by grooming.

Mr Stewart says, that to a hard-working horse a good bed is almost as essential as food. It should be level and equal as a mattress; there should be no lumps in the litter; it should come well back and slope from each side, and from the head towards the centre. Farm-servants and carters (and ministers' men too) seldom give the horse a good bed; they generally have the litter all in a heap, or in a number of heaps, on which the horse cannot lie comfortably more than half an hour. The effort such a bulky animal must make to change his position completely awakens him, his rest is broken, and his vigour never fairly recruits; but no one thinks of these things. "Show," says Mr Stewart, "the man how to work the fork, and how to spread the litter; give him a pattern bed in one stall, and make him work in the next two hours every day for a week,—the operation is really worth this trouble. Saw-dust, wood shavings, dried tanners' bark, make a tolerable bed when better materials cannot be procured. The soiled litter should be regularly removed in the morning, the dry litter thrown forward, the floor left bare, and the doors and windows opened. The more quietly and the more comfortably a horse lies, the better he works. Let, also, the whole stable undergo a complete purification at least once in the year, during a hot and windy day in summer. Let all the wood work, trivesses, door, manger, and racks, be thoroughly washed, the floors cleaned out with water and the broom, and even the walls and ceiling washed down, and white-washed with lime prepared as follows:—Put half a peck of lime into a tub, pour in some cold water by degrees, and stir it well with a stick that is broad at one end. When the lime and water are well mixed to the thickness of mud, strain it into another vessel. When it settles to the bottom,

skim off the little water that remains at the top, and when you are going to use it, mix it up with cold water to the thickness of thin paint. The house will be quite dry and fit to scour in two hours after the white-wash has been applied." A little clay dissolved along with the lime produces a fine stone colour. Let nobody say, what is the use of all this for a beast? unless he has a mind to exhibit himself as the greater monster of the two. Horses should not be tied up with halters, unless the head-piece and nose-band be of web, and unless a knot be cast on the nose-piece, so as prevent it from running; it should also have a throat-lash, to prevent the horse from throwing it off. But the nose-band being of rope, always produces baldness, often a sore, and sometimes a depression across the nose; so that a collar of leather, or even a heck-strap, that is, a leather band two inches broad and a yard long, having an iron D for attaching a rope, and a buckle for uniting the ends, is to be preferred. The rope attached to the manger must neither be too long nor too short, so as the horse's head may freely reach the hay-rack, and let him lie down; and yet so short, that he cannot turn in the stall, or entangle the rope among his feet. Have also a ball of wood called a sinker, as a straw wisp and all such slovenly expedients are said to be dangerous. If the horse eat dirty litter, give more fodder, and if he still continues to do so, put a lump of rock salt in the manger. The hair of horses often contain a deposition of salt in perspiration, and it is to obtain this that horses lick so often the skin of themselves or others. When a horse seems to bite or strike, use it kindly. "It is generally," says Stewart, "a pleasing kind of sport, which need not offend or alarm any one." "If they should even scowl and grind their teeth, present their quarters, and lift a foot as if in the act to strike, or mix their teeth in your jacket, *it is all in play*," says the Professor of Veterinary Surgery,—and certainly he should know best. But he says horses should be chastised very seldom, and never unless they know the "why." In saddling the horse, never make the girth

needlessly tight, and let the horse stand a few minutes after the saddle is on, before they are fully drawn.

FEEDING, AND THE ARTICLES USED FOR FOOD.

Ministers have been so long accustomed to see horses fed upon oats, hay, grass, and roots, that they are apt to think the horse can be fed on nothing else; but in some sterile countries they are forced to subsist on dried fish, and even on vegetable mould. The Arabian gives his horse milk, flesh, and eggs. In some countries, broth made from sheep's head is often given; and in France, Spain, and Italy, besides the grasses, the leaves of limes, vines, the tops of the acacia, and the seeds of the carab tree, are ate by the horse. Amid the Tyrolese Alps, it is gratifying to see the peasant joyfully sharing his bread and his beer with his horse, which he almost considers a part of himself. The food of horses in Scotland are of three kinds: *Fodder*, consisting of straw, hay, and grass. This possesses the least nourishment, in proportion to its bulk. *Corn*, by which is meant, not only oats, but every kind of grain and pulse on which horses are fed. These possess the most nourishment in proportion to their bulk. *Roots*, such as carrots, turnips, and potatoes. In relation to their bulk, they have less nourishment than corn, and more than fodder. The several kinds of fodder and green meat are so well known that nothing need be said of them here. Grass in summer is the natural food of the horse, and it seems to have a renovating and purifying property. Wounds heal more kindly, inflammatory diseases are not so fatal, and chronic diseases abate, or disappear on the grass. Let every minister, then, by all means give his horse two months' grass every summer. And make a shed for the horse with rude boards, covered on three sides, the fourth open to the south, and just high enough to admit the horse. Make it dry, and give a little litter to tempt the horse out of the blast, or during the heat of the day. Don't groom the horse for a week before he

goes out, and feed him well that morning. The quantity of grain given to horses is regulated by the work in which they are employed. Some ministers on the muirlands, it has been alleged, give their horses little corn during the four months in summer, unless when about to be employed in some extra work, or in riding. From September till about February, the horse gets about the fourth part of a peck of oats, with some weak and refuse corn for supper daily. For three or four months during the labour in spring, a horse may consume three-fourth parts of a peck of oats every day. In a richer country, and on land more devoted to the raising of grain, where manure is driven, and the land summer-fallowed, a horse will be served with half-a-peck of oats daily, even during the four summer months, and a peck per day during eight months,—from harvest till June. All grain given to horses should be first sent to the mill to be kiln-dried and ground, otherwise about a sixth part of it is lost by being swallowed entire without mastication. Green food cannot be had in winter, but malted grain is one of the best substitutes to be found for it, and it is said to be at the same time a great saving of grain. At the close of the short day the horse should be allowed a feed of raw potatoes; these cool their bowels, clean their skin, and soften and smooth the pile of their hair. To supper he should have grain boiled with yellow turnips, and mixed with barley or oat dust. There has been much said of late as to feeding horses on sago, and several clergymen who have tried it, find this method, when the horse is not to endure severe labour, both an advantage to the animal, and a considerable saving of money. But whatever he gets, the rule is, to make him and to keep him fat, and fit for all work. In other words, a spur in the head is said to be worth two in the heel.

Generally speaking, good hay is, about a year old, long and large, hard and tough, its colour inclining to green rather than to white; the taste sweet, the smell pleasant, and the seed abundant, but not ripe or heavy: infused in hot water, it produces a rich dark coloured

ea. Remember, in purchasing hay, that it weighs heavier in damp weather, and see to it that moisture has not been put upon it in dry weather immediately before receiving and weighing. New hay is purgative, debilitating, and difficult of digestion; and very old hay is dry, tasteless, and brittle. Hay that is musty, full of dust, sapless, bleached, and destitute of seed, is either weatherbeaten, or it has stood too long uncut, and is little worth. Let a tubful of salt be put into the hay-stack; for horses prefer salted hay to all others, and it checks fermentation. Hay is generally cut into short pieces, in the south of Germany, before it is given to horses; and in that country, too, a quartern loaf, after having been kept for at least twenty-four hours, and been broken well down, and mixed with salt, is given to a horse on the road, instead of a feed of oats.

Whins is a very good green meat for horses. It is cheap and abundant, and is easily procured, when there is no other. To a sick horse it is an excellent substitute for grass, and many will eat whins when they will eat nothing else. It has been extensively tried in the winter months, at the rate of about twenty pounds, with about as much of straw. And in recommendation of *furze*, it need only be added, that the British cavalry, while in the Pyrennees, under the Duke of Wellington, had no other forage, and they improved in condition. It has been found, that an acre of whins is sufficient to fodder six horses for four months; the succulent shoots of the year's growth only are used, and they require to be bruised. Good *potatoes*, when boiled or steamed, are said, in a great measure, or rather entirely, to supersede the use of corn; and on many farms they form, along with straw fodder, the whole of the horse's winter food. In Essex, each horse gets about fifty pounds per day, boiled with a little water, and not too soft, and mixed with a little salt; and on such feeding they do the ordinary work of the farm in good condition, and with the greatest ease. Many raw potatoes are rather laxative, and they are almost sure to produce indigestion.

Turnips of the Swedish variety, and of every kind but the common white, which are worthless, boiled or steamed, are now, in very general use, given once in twenty-four hours, but not in very large quantities; and with hay, or even straw, they will make an idle horse fat very rapidly, and produce a smooth glossy coat, and loose skin. According to Von Shaer, a hundred pounds are equal in nutriment to twenty-two of hay. They require much boiling, and may be mixed with dust, hay seed, or weak oats. *Carrots* given raw, but washed and sliced, are justly held in the highest esteem; they form a good substitute for grass, and if given in sufficient quantities, they render corn unnecessary, six pounds of carrots being equal to four of oats. They are highly medicinal, and in combination with oats, they restore a horse, worn out by disease, or starvation, much sooner than oats alone. *Parsnips* is used a good deal in France, washed and sliced, and mixed with bran or chaff; and Arthur Young says, that this is the best of all food for horses, and much exceeding oats. *Good oats*, says Mr Stewart, are about one year old, plump, short, hard, rattling when poured into the manger,—sweet, clean, free from chaff and dust, and weighing about forty pounds per bushel. New oats, under three or four months old, are slightly purgative, indigestible, and unprofitable; they resist the action of the stomach, and retain their nutriment. If they *must* be used, they should be kiln-dried. Beans, when they are a year old, small, sweet, and sound, are much in use as horse corn, and they keep the stomach well. New beans are indigestible and flatulent; they produce cholic, and founder very readily. Damp, musty, ill-harvested beans, though old, are equally bad. By mixing chaff with oats or beans, the complete mastication of the grain is secured, and this method is by some preferred to bruising the grain. Take care not to give damp straw to the horses,—give it rather to the cows; with the one it is safe, with the other it produces cholic. Hay seed, when used as food, should always be washed from the sand and dust, by throwing it into a tub of

ter, and stirring it about with the hand. Skim off seed with a sieve, and let it drain for a few minutes. malt grain, spread it on the floor of a warm and dark rtment, after it has been steeped in water for twelve twenty-four hours. To mask hay is to steep it in ling water, so as to extract the juice and nutritive tter. In boiling grain, care must be taken, Mr Stewart s, to prevent it from adhering to the pot, otherwise it s burned, and becomes nauseous. It must be often red, and as the water evaporates more must be added. ver let the liquor boil over. It contains a great deal nutriment extracted from the food. I often see it ning to waste, the vessel being too small, or the ser- t careless. Give the grain plenty of water, more n it will take up, and add chaff or bran to imbibe it. ther roots nor grain should be overboiled to a jelly: orse dislikes slops. Carrots and turnips require more ing than potatoes. To have none over or under e, some of the articles should be put on before the ers. Don't mix nitre, unless it be required as a retic, and let that be seldom, but put a lump of hard x salt into the manger, and this the horse will lick to taste. Salt mixed in food, as a seasoning, makes drink more than may be advantageous. When relling, never feed a horse directly before starting, or ou do, give a large allowance of beans or chaff to mote mastication, and keep him short of water, other- e the food, besides several other disadvantages, will nent, and thus produce cholic. After alighting at an , thirst should be allayed, and a little time given to n the system, and to bring the stomach into a con- on to receive and to digest food. By the time he ressed he is cool, his breathing is tranquil, his pulse reduced, and he is ready for feeding. Ride slow h before and after stopping, and slow for a mile two at the first starting, otherwise fermentation may e place, and produce cholic, or the food may lie on stomach unchanged, and produce founder. Slow rk aids digestion, empties the bowels, and sharpens

the appetite. Hence it happens that on Sunday nights there are more disease than usual, the horse ought not, therefore, to have an unlimited allowance of hay on Sunday, because he may eat more than he needs, and when the stomach and bowels are in so torpid a state as to render this doubly dangerous.

Finally, on the matter of feeding, let it be observed, that the minister's man-servant generally becomes attached to the horse, and being so, is disposed to do all for him he can. If you observe this, of course the less attention is required on the part of the master. But still the master's eye now and then is of great use. It encourages a good servant, and frightens a bad one into something like a discharge of duty. On entering the stable there is no necessity for saying in so many words that you have come to look at the horse, but a question can be asked, or an observation made about something else, and then attention can, as if incidentally, be turned to any thing obviously wrong in the treatment of the horse. But be careful to do it, not in an angry but kindly confidential way, and above all things, take care that you are undoubtedly in the right and the servant in the wrong, when fault is found; or at once and for ever all influence over that man is destroyed. He finds out that you are ignorant of such matters, and any thing you may say after goes for very little. Find fault very seldom, and never for trifles. Keep the servant-man in his place, and at a certain distance, however long he may have been at the manse. First they are good servants, then kind friends and companions, and last of all they become rather hard masters. Their word in many instances comes to be so much a law at the manse that the minister is but the second-best man. Above all, it is necessary that the minister should be consistent in his treatment of the man-servant. Nine-tenths of them are ruined by their master's misconduct, in first treating them with too much kindness and confidence; the servant in his turn abuses this kindness, either by carelessness, neglect, or disrespectful familiarity of speech. The

ıister takes offence, and tries to regain his proper ition, but he finds himself too late, for no servant stand to be spoiled the one day with kindness, and ısed the next.

As yet the minister's horse has been only *procured*, *bled*, *cleaned*, and *properly fed and littered*, whereas needs *water* also, and this requires a very important agraph indeed. Common water is an agent of greater ortance in the prevention, relief, and cure of diseases, n among horse, than seems to be generally thought

Its qualities and effects should therefore be very rtly stated in a work of this kind. Although water o be found every where, it exists no where in a state ıbsolute purity. It always holds either earthy mat- in a state of mechanical suspension, or saline matter l other bodies in chemical solution. There are three ieties of common water—*rain*, *spring*, and *river*. in water, when collected in hollow places on the fields, aid to be the purest natural water, and of the least cific gravity, consequently the best for giving to ses to drink. But rain water, when collected from roof of the house, contains such a portion of the phate of lime, of soot, and other impurities, that it uires to be boiled and strained before it can be given ıer to man or beast. Snow water, when newly melted, o destitute of air, that even fish cannot exist in it. ısequently it should never be given to horses until it been for some time exposed to the atmosphere. ing water, in addition to the substances detected in ı water, generally contains a proportion of common , and frequently other salts of a more deleterious ure. Well or pump water, which is spring water ained by digging to a considerable depth, is by no ans so pure as water rising from the larger springs, those which are to be found in silicious rocks or beds gravel. Pump water is commonly distinguished by ıroperty named *hardness*, implying an incapability of solving soap, which is owing to its containing man- thy salts, the principal of which is sulphate of li-

Soft water is a more powerful solvent of all vegetable matters than hard water, and is consequently to be preferred for all domestic purposes. River water, when the stream is rapid, and runs over a pebbly or silicious channel, is as pure as the softer spring water. But when the current is slow and the bed clayey, it approaches nearer to the nature of well water, and is not wholesome, because it contains putrified vegetable and animal matter. Now chemists tell us all this, and a great deal more to the same purpose, about water. But many wives find it out from experience, in the making of tea, and act accordingly, by sending sometimes half-a-mile for water of the right sort, or if they can't find it conveniently, they correct the evil with a little carbonate of soda. * In making tea, even soft water may be converted into hard, by boiling for a few minutes on the fire. Brewers know well, too, from science and from experience combined, how much more readily and copiously soft water will dissolve the extractive matter of his malt. But this great superiority in point of wholesomeness which soft water has over that which is hard, is proved by many striking facts. Horses know nothing of the chemical properties of rain, spring, and river water, and they have not had experience in the *masking* of tea, but by an instinctive sagacity they always prefer soft water and the river water, where the stream is rapid and running over a pebbly channel. Let any man try them any idle day, and the horse will in one moment let him see "which is which." When they are thirsty, give them a drink of the hard water and they will take it from necessity. Immediately after try them with the soft river water, and they will take another long drink from choice. But reverse the process, and they will not lay a lip into the hard water. Nay, when during a deep fall of snow, when from ignorance or inattention they are confined to the hard water, their coats become rough

* In the same way, please put a snuff of the carbonate of soda into the broth pot when it first comes to boil. It is a great improvement also in the boiling of cabbages and greens, especially when the water happens to be hard.

and ill-conditioned, and they are frequently attacked with the gripes. Hard water has a tendency to produce disease in the spleen of certain animals, especially sheep, and it is well known that pigeons refuse it when they have been accustomed to that which is soft. *

HORSES—THEIR MORE COMMON DISTEMPERS, AND THEIR CURES.

Horses are far more tender in their constitution than most people seem aware of. They are subject to almost all the diseases of the human frame, and these diseases, if left alone, work their course faster than in men. Inflammation from cold, or too many oats, or obstruction in the intestines, may finish the best horse in half-a-dozen of hours,—nay, in one hour, the cure may be rendered hopeless.

Generally speaking, when the horse continues to show symptoms of pain, by looking its master anxiously in the face, and then at the spot affected, and when he gathers his feet together as if to lay down, when he lays down and instantly rises again, and when he begins to kick at the triveses, and lay out his head and neck at the full length,—send for the smith, and let him take from three to five pints of blood, according to its condition, *without delay*. In bleeding, let a large orifice be made, as half the quantity of blood taken in half the time, is more effective than double taken in double the time. If Vulcan advise a smaller quantity, or a smaller orifice, never mind him or the man-servant

* The following *fact* will illustrate the substance of this paragraph better than a whole chapter would. A most talented minister on the north banks of the Teviot had not known or attended to this important difference between hard and soft water. When riding his horse one forenoon to the presbytery, he required to pass that rapid running and pebbly-bedded stream. The horse no sooner entered the water than he made for a drink. But the minister was late enough—he knew that his horse had got water and a feed of oats at the manse, and thinking a second libation altogether unreasonable, he took the bridle firmly into both his hands, and began to pull and beat his heels most unmercifully on the ribs of his charger. But the horse had also a mind of its own, not to lose this excellent opportunity of a sweet and wholesome drink; so without farther controversy he made a pull with his head so long and so strong, that he tossed his worthy rider, by one somerset, over his neck, and, of course, plunged him over head and ears into the river.

either. A bottle of sweet oil should at the same time be poured down the horse's throat. Don't give castor oil; it is so nauseous in the taste, that it sickens the horse, and it is far more expensive; and if necessary, a glister of soapy water, warmed to blood heat, should be administered. Country people recommend salts, thinking that because it purges them, it should also move the bowels of their horse; but this is not the fact. If the symptoms do not abate, send for a professional man, who will, in many cases, do little more than approve of what you have done, and so much the better. In a very bad case he will take blood a second time. When you purchase a horse, send also for a glister syringe, and keep it by, because half-an-hour's time being saved in your operations, may save the life of your favourite animal.

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Most of the diseases, both in man and beast, proceed from the stomach. In man, indigestion continues often for half a lifetime, but in the horse it must either be cured in half-a-day or it may soon produce death. Now when the horse's stomach ceases to digest, either the food remains there without undergoing any change, or it runs into fermentation. In the one case the bowels are affected with gripes, and in the other the fore-feet with inflammation, called foundering. An overloaded stomach, especially of corn, causes indigestion. If he gets water after the corn, he is apt to colic, and if water be withheld, he may founder. * But the safest way is to give him no water all that day he happens to get himself gorged with food, and none on the next day till evening, then only give him a little at a time and often, till thirst be quenched. Give him all the while slow work or walking exercise. In this way batts are prevented, and if founder follow, it is not so dangerous. In most mild cases of batts, half-a-tumbler of whisky,

* Water given directly after even an ordinary meal, is not very safe, especially on a journey. It washes the food into the bowels, before it has become in a certain degree susceptible of fermentation, which may in this way begin in the bowels, especially if the violent exertion of trotting follows immediately on a full stomach, or if there has been haste in feeding him off the journey.

with a tea-spoonful of pepper, given in a quart bottle of milk or warm water, will often arrest the fermentation, and re-establish the action of the stomach. If relief be not afforded in half-an-hour, repeat the doze, and if the pain still continue, give four ounces of the spirit of turpentine, with twice the quantity of sweet oil, and send for skill. Keep the horse's head strait, and not too high, when the doze is given. Don't pull out his tongue when giving a drink. Next rub the belly with a soft wisp, and walk him about very slowly, then give him his bed. If foundering occur, as the danger is not immediate, at once send for the veterinary surgeon. And instead of racking your brains with the study of purgative medicines, and the composition of physic balls, laxative, cordial, and diuretic,—keep yourself glad and thankful so long as the horse enjoys health; and again we repeat it, send for skill when required. Let there be no quackery either in the manse or the stable; and always remember that medicine may do harm as well as good, if not guided by the hand of experience. One word more,—buy Stewart's "Stable Economy."

PONIES FOR THE CHILDREN.

If the reader happens to be a bachelor, let him pass on to the next section, but if he have two or three boys and as many girls, let him attend well, for the children's sake, to this recommendation to get them a pony. It learns them to ride when they are young. It contributes to their health. It gives them an endless fund of amusement and exercise, and it fills their young minds with affection for the whole inferior creation. Besides, it is not expensive either in the purchase or the keep. Look about for something handsome, and if you find it, don't grudge a pound on the price, if it answer the purpose. But let me tell you, tameness and temper is every thing here, in case of accidents sometimes. The best way to get one, and the *wale* of them, is to intercept one of the packs which are driven from the northern

markets at Falkirk and Doune, along the drove roads to the south. Here they are to be found of all sorts and sizes, at from £3 or £4, to £8 or £10 in price. Or write to a friend in Leith, where they are imported in considerable numbers from the Shetland Isles. Of course, after getting them shod, *but not clipt shorter in either tail or mane*, they must be *broken*, in case they break the legs and arms, and, may be, necks of half the family. This managed, and a bridle, a pad, and a stirrup for the misses, with *toes* to be taken off or on as the boy or girl mounts, being bought, leave all the feeding, cleaning, and watering to the youngsters. Straw, hay, oats, raw and boiled, pieces of bread with butter and cheese, will be handed to it all hours of the day,—sons and daughters will be at it with the comb and brush often enough. Neither will the minister require to lecture to the *bairns* on the chemical qualities of hard and soft water, for of their own accord the dwarf will be rode to the burn often ten times in the day. And what a grand affair when the children of a neighbouring minister bring their pony to the manse,—lessons, governesses, and cares of every kind go to the winds, and there is nothing but running, and racing, and laughing, and the gabbling of tongues. Scenes of this sort link affections together, which are to last long after the parents are gone, and they ought to be promoted. By all manner of means, then, have a pony for the children.*

POULTRY.

There should be no poultry about the manse. True enough they are pretty; they pick up much grain in the stack-yard and at the barn door, which would otherwise go

* After all the anxiety of the children, ponies are apt to be neglected in the dressing; the man-servant thinks his own horse plenty for his care, and he may look on the pony with indifference. The skin thus neglected, produces mange and vermin, which accumulates about the mane and tail, and the hair falls off the neck in patches. In cases of this kind, active grooming and a decoction of tobacco is the remedy. Let a pint of boiling water be poured on an ounce of tobacco, and when cold, let the liquor be applied with a sponge, so as to wet the hair to the root.—If the man-servant use the pipe, let the minister take care that he is not smoked in the matter. Vinegar,

to the birds. True, also, they are kept for their eggs and flesh; but it is a fact that every egg brought to his table in this way costs the minister a groat, and every fowl of his own, if a year old, which he sets his fork in, costs him a crown piece at the least. As this has long been a matter of cruel controversy, the point can only be settled by seeing it in all its bearings. And to be abundantly minute, how often does not the hen escape with her eggs, and lay them in a quiet corner, where they remain till the half of them are rotten? Chickens, say they, are tender, and not expensive to rear;—but then, when the young brood comes out, what with the rats and the cats, and the cold weather, they are often wofully diminished before they can be brought to the table. When they are full grown, fat, and yet tender, Master Fox *alias* Tod Lowrie, comes slyly round and collects his kain of a morning, before they are awake; or, of a winter night, the prowling thief enters the byre with a bag and brimstoned *spunk*, and softly carries away the whole roost on his back. And what of those that survive, they are never out of a mischief. In half dozens they are tearing the thatch off the stacks, or they are "traicking" through the corn fields, each of them destroying with its feet quite as much as a sheep would eat; or in one unlucky hour they are all in the garden, cultivating the small seeds, and undoing entirely the taste and the toil of a season. And besides all this, every hen, if you give it, will eat a boll of oats in a year, and die of want after all before the year be ended; and where is the hen whose eggs will pay the price of a boll of oats in ten years? In a word, whenever fowls are seen about a manse, it may be inferred either that the minister does not calculate profit or loss, or, quietly be said, he is *henpecked*. The truth is, if any one dare venture to say it, that poultry, and all their produce,

mixed with three times its bulk of water, is even better than the tobacco decoction. After two or three applications, let the skin be washed with thick soap and luke-warm water, and well dried for fear of cold. The litter should also be taken out and burned, to prevent the spreading of the infection.

have become, of simple consent, prescriptive through use and wont, or by brave usurpation, a part and portion of the hereditary revenues of the ———. In this way, every calculation, fact, and argument, for extirpating the poultry is put down, and kept down, with the usual success. Instead, then, of wasting words on a subject so hopeless, let all at once yield the point whether convinced or no; and let us here make the most of the bad bargain, by turning every thing about this part of the establishment to the best advantage. The objects now to be shortly treated of are certainly of less importance than those already adverted to; but still they are such as may be worthy of attention to those who take a delight in seeing plenty of fowls destroying every thing. Seriously speaking, a few hints respecting those fowls most commonly to be found at every manse may be of some use.

TURKEYS.

Turkeys are generally kept at the manse. With all his pride and presumption, a turkey-cock is a handsome creature. The sound of his voice is abominable, but it is curious to see the colours of his neck change so often. Their eggs are delicate to the taste; and their carcase, reeking rich like the haggis, looks splendid at the head of a table, provided it be well carved, as it always ought to be by a clergyman. To raise turkeys in this cold climate is a matter of much greater difficulty and hazard than in climates that give greater warmth. But the great enemies to young turkeys is the wet. This they will endure in no climate. Let them never go out, then, on any account, even in dry weather, till the dew is quite off the ground. This should be adhered to till they get to be of the size of an old partridge, and their backs well covered with feathers; and in wet weather they should be kept under cover all day long.

Various things are recommended to feed them with when they are young. First, a peppercorn is put over each of their gullets; then hard eggs, chopped fine with

crumbs of bread, or shorn nettles and oatmeal, and such like, become their daily food. But that which I have seen used, says Cobbet, and always with success, and for all sorts of young poultry, is milk turned into curds. Some should be made fresh every day; and if this is done, and the young turkeys kept warm, and especially from wet, not one of a score will die. When they get to be strong, they may have meal and grain, but still they always love the curds.

When they get their head-feathers, they are hardy enough, and what they then want is room to prowl about. It is best to breed them under a common hen, because she does not ramble like a turkey-hen; and it s a very curious fact, that the turkey bred up by a hen of the common fowl do not themselves ramble much when they get old. The hen should be fed exceedingly well while she is sitting, and after she has hatched, or though she does not give milk, she gives heat. And et it be observed, that as no man ever yet saw healthy igs with a poor sow, so no man ever saw healthy chic- ens with a poor hen. This is a matter much too little ought of in the rearing of poultry, but it is a matter the greatest consequence. Never let a poor hen sit. eed the hen well while she is sitting, and feed her most undantly when she has young ones, for then her labour very great. She is making exertions of some sort or her during the whole twenty-four hours. She has no st; she is constantly doing something or other to pro- le food or safety for her young ones.

As to the fattening of turkeys, the best way is never let them be poor. Cramming is a nasty thing, and ite unnecessary. Barley meal, mixed with skim milk, en to them fresh, will make them fat in a short time, her in a coop, in a house, or running about. Boiled rots and Swedish turnips will help, and it is a change sweet food. The method sometimes resorted to for ling turkeys in Scotland is barbarous. They are tied by the heels, and their tongue is cut in such a man- that the blood may drop away till they die. It is

heartrending to see the poor animal so distressed, tossing up its head, and flapping its wings, in agonies weaker and weaker, for an hour, till it can flap no more. In France they sometimes pick turkeys alive, to make them tender; of which Cobbett remarks,—"I shall only say, that the man that can do this, or order it to be done, ought to be skinned alive himself."

PIGEONS.

The beauty of the dove, and the allusions to it in Holy Writ, have created a prepossession in its favour which it very ill deserves. It sets a good example of continency and conjugal affection; but it is not altogether so harmless in every respect as is supposed. It devours more food than any other creature of its size and value. It is very careful of its own young ones, and they do not scratch or do any other mischief in the garden. If not entirely extirpated from dovecots, they should be greatly reduced in number. To begin feeding and keeping them, they must not have flown at large before you get them. You must keep them for two or three days shut into the place which is to be their home, and then they may be let out, and they will never leave you as long as they can get proper food, and are undisturbed by vermin, or unannoyed by lice. The common dovehouse pigeon is the best to keep. They breed oftenest, and feed their young ones best. They begin to breed at about nine months old; and if well kept, they will give you eight or nine pair in the year. Any little place—a shelf in the byre, a board or two under the eaves of the house, or in the cart-shed, or, in short, any place under cover on the ground-floor, there they will sit and hatch, and breed up their young ones. It is not to be supposed that there is much profit attached to them, but they are very pretty creatures, and very interesting in their manners. But, above all, they are an object to delight children, and to give them the early habits of fondness for animals, and of setting a value on

them, which is a very great thing. A very considerable part of the property of a nation consists of animals. Of course, a proportionate part of the cares and labours of a people appertain to the bringing to perfection those animals. The most careless fellow cannot hurt a ditch or a stone dike, but to trust him with the team or the flock is a very different matter. And for the man to be trustworthy in this respect, the boy must have been in the habit of being kind and considerate towards animals. And nothing is so likely to give him that excellent habit as his seeing, from his very birth, animals taken care of and treated with great kindness by his parents, and now and then having a little thing, as doves or rabbits, to call his own.

RABBITS.

Of all animals, rabbits are those that boys are the most fond of. They are extremely pretty and clean, nimble in their movements, engaging in their attitudes, and always completely under control. The produce has not long to be waited for. They keep an interest constantly alive in a little chap's mind, and they really cost nothing. The care is all, and the habit of taking care of things is of itself a most valuable possession; and were this the only use of rabbits, it were a very good one; but nevertheless they are really profitable. Three or four does and a buck will give a family a rabbit to eat for every three days in the year. The best species is the common gray rabbit. The silver gray is too tame, and too delicate for our climate. The white woolled rabbits from Africa, denominated the Angola breed, are also unable to stand the rigours of our climate, or to live on the scanty herbage usually allotted to that species of stock.

Almost every boy knows how to knock up a rabbit hutch; but what is to prevent the servant-man from finding a hand some half idle day, when there is little missing either in the garden, the barn, or the fields? A

few stobs, boards, and nails, is all that is required; or, if there be a brother two or three years older than the rest, he makes an excellent architect for the younger scions.

The gray rabbit begins to breed in March or April, and generally throws off three, four, five, or six litters, of from four to eight at each time, by the first of June. The rabbits dropt at that time arrive at full growth, and are ready for being killed, the following winter. The doe should not be allowed to have more than seven litters in a year. Six young ones to a doe are all that ought to be kept, and then they will thrive well. Abundant food is the main thing; and what is there that a rabbit will not eat? The coarse hard long grass, which no other animal can eat, is the chief herbage of thousands of them on sandy hills near the sea-shore. There is nothing green that they will not eat, and if hard pushed, they will eat bark, and even wood. The best thing to feed the young ones on, when taken from the mother, is the wild carrot, or the garden one if it can be had. Parsnips, Swedish turnips, roots of dandelion, and clover, are all excellent; but too much green or watery stuff is not good for the weaning rabbits. They should remain as long as possible with their mother. They should have oats once a day, and after a time they may eat any thing with safety. But if they get too much green food at first, they rot as sheep do. A variety of food is a great thing; and surely the fields, and garden, and hedges furnish this variety,—all sorts of roots, strawberry leaves, ivy, dandelion, the hog weed, or wild parsnip, in root, stem, and leaves. The perennial parsnip is a tall, bold plant, that grows in great quantities in the hedges. It has a flower and seed precisely like that of the parsnip. Hogs, cows, and even horses are very fond of it. When the doe has young ones, she should be fed most abundantly with all sorts of greens and herbage, and with every thing already mentioned, not forgetting the oats once a day. This is the way to have fine healthy young ones, which, if they come from the mother in good case, will

very seldom die. But do not think, that because she is a small animal, a little food is sufficient. On the contrary, rabbits eat a great deal more than cows or sheep, in proportion to their bulk.

"To those gentlemen," says Cobbet in his own rare and rich style, "who keep rabbits for the use of their family (and a very useful and convenient article they are) I would observe, that when they find their rabbits die, they may depend on it, that 99 times out of 100, *starvation* is the malady. And particularly short feeding of the doe, while and before she has young ones,—that is to say, short feeding of her at all times; for if she be poor the young ones will be good for nothing. She will *live* being poor, but she will not, and cannot breed up fine ones."

HENS.

Hens look best on a trencher, if they are not tough to carve. Little need be said of rearing them, for they are hardy, and they and their mothers manage it well enough if they get food. And as to the best method of fattening them, there is no bad method of doing it, but by hungering them. Let them have plenty of food, such as boiled potatoes and barley-dust; and with what they pick up, no fear of them, for they are very diligent in seeking their meat. If they are properly attended to, fed, and kept in the place assigned to them, *they may* be profitable after all. They require little room, and almost no labour, and they afford plenty of good material to insure another hot dinner in cold weather, and their eggs can be turned to twenty different purposes. But, in the slovenly, careless, half-hungering way in which they are *not attended to* generally at manses, the less that is either said or done about them, the better. Attention to the fowls is the best test to try a kitchen-maid by. What the fowls require, is quiet and constant supply, which seldom gets any applause, although it deserves the most. If, then,

the house-maid be attentive in this department, she may be safely trusted in the larger and more ostentatious displays of butter and cheese, puddings and beef. If the common barn-door fowls are to be kept, let them be attended to.

Heat, food, and protection from wet and vermin, are the sure methods to secure plenty of eggs about the manse at all times, provided the hens are not old. Pullets, that is birds hatched in the foregoing spring, are the best for laying eggs during the following winter. At any rate, they should, if possible, not be more than two years old; and, at the very most, not more than three years; for then they get to be good for little as layers, and no knife in the hand of a minister can carve them, and no teeth can face them as food, even when they have been cut up. A proper place must be erected for them. The best about the manse is any sort of loft above the cows. Here the breath of the cows keeps them warm as if in an oven. Let it have an entrance to it, not by the byre-door, for in that way they are often trodden to death by the cows' feet, but by an aperture in the gable, with a hen-ladder attached to it. However laughable this looks at first, it serves the purpose perfectly, for the cock and hens walk up and down it in state evening and morning. Care should be taken to put a wisp of straw into their little door in a wet morning, so that they may be confined to their warm abode while the rain continues to fall. No animal on the face of the earth is in appearance, and in reality, so destroyed by rain as a hen. Hence the maxim—no wise man sells his hens in a rainy day; and anybody who has ever seen a fowl before and after a summer shower, will never forget the reason for it. But more than that, whatever may be the condition of the fowl, and however regular she may be in dropping her eggs, one good sound wetting will stop and keep her back for a fortnight. Mere cold, however severe, if dry, is less injurious than even a little wet in winter time. If the feathers once get wet in our climate in winter, when the days are

short, and when the sun has little power, they do not get dry for a long time. And wet alone not only spoils, but kills many of our fowls. And it so happens, that this important fact is never minded. The keeping of fowls warm and dry is better attended to in France, than in our own country. Even in their fine climate, they let them very little out at all, and never in wet weather.

Nothing stands so much in need of constant and careful cleaning as a hen-house. This place, therefore, should be carefully cleaned out, and sand or fresh earth frequently thrown on the floor. The nests must not be made in any thing fixed, or forming a part of the building. They should not even be on shelves of any kind. They should be little flat baskets, or cross spars placed against the sides of the houses, upon pieces of wood nailed up for the purpose. When necessary, the baskets should be taken down, the hay thrown on the dunghill, and the basket thoroughly washed, and new, dry, clean hay put into it in great plenty. The house, too, should often be cleaned out and washed, and even fumigated, by burning dry herbs, or even brimstone. On no account should this be neglected, or instantly the hen-house stops the supplies, not from choice, but from necessity and disease. Vermin are their great annoyance, and dust is the only way the poor creatures have of getting rid of them. Hence their restless diligence in spring on our well-dressed seed beds. But our wet climate furnishes them for a great part of the year with no dust with which to get rid of these vermin. Therefore humanity should make us help them by cleanliness. Many a hen, when setting, is compelled to quit the nest to get rid of the vermin which torment both the mother and the young chickens. In a word, once more, if hens are to be kept, they must be kept warm, dry, and free from vermin.

The food of laying hens in winter requires, as far as may be, to be stimulating. Boiled barley and oats, buck-wheat, parsley and other herbs chopped fine, leeks

chopped in the same way, dried nettles, harvested in summer and boiled in the winter, hemp seed, and the seed of nettles, nay, apples and pears, chopped very fine, toasted bread soaked in wine, are all given them in France, to cause them to lay. But ordinary food, such as potatoes and turnips, boiled and chopped up with cabbages and meal, or barley-dust, given warm and in abundance, may do about the manse.

DUCKS.

A pair or two of ducks are generally kept at the manse. They do gobble up a great deal of garbage, and all sorts of refuse; but they must not be allowed to feed entirely on that, otherwise their flesh will become strong, and bad in proportion. Grass, common oats pulled from the stacks, boiled potatoes and turnips, mixed up with meal, is better food. It is quite a mistake to suppose that water is necessary for them to swim in. On the contrary, it is not required for the old ones, and it actually is injurious to the young. If water be near they will swim, but they should never be suffered to do so till more than a month old. Neither should the young ones be let out in the morning to eat slugs and worms, for though they like them, these things kill them, if they eat a great quantity. An old duck will lay in the year, if well kept, it is said, ten dozen of eggs, and that is her best employment. And so it may, if it does so well; but it is seldom at the manse that she is so prolific. But still ducks are, and should be kept at the manse. They are useful to put into the garden in summer, during the night, to eat up the worms and slugs; and here there is less danger of them injuring themselves, because the vermin are not generally so plenty. A *hen* is the most active and careful mother. But the stupid creature knows not the instincts of her own family. She leads and feeds them every where, as the young of her own species, and the little active creatures look up to her with all respect,

and obey her cluck. But when a pool of water comes in the way, there is an instant and total rebellion on the one part, and a surprise and terror on the other, all quite ridiculous. Fast and fearless the young ones all push into the water and swim; the mother tries to prevent them and cannot. She attempts to get in on them, and finds the water deep, and that she can't float like them. She runs round the sides, using all her authorities and power of persuasion, but to no purpose. He who has ever happened to notice a scene of this sort, finds not only amusement here, but he also sees the irresistible force of that natural instinct implanted in the inferior animals by the Almighty Creator of all, to supply in them the want of reasoning faculties. He sees also the strong affections they possess, and how the maternal authority, even of a common hen, in the end prevails. For at last she succeeds in getting all her sons and daughters on shore again, and she walks off with complacency. In a day or two, she may be seen scraping dust, by the edge of the same water, for her own vermin, without the least anxiety, while the little ones are swimming as before. But young ducks should, if possible, be kept from water to swim in. It always does them harm, and if they are intended to be sold or to be killed young, they should be kept back from ponds, and ditches, and streams.

GEESE

Of the white species are seldom to be found about a manse. They can be kept to advantage only where there is plenty of good pasture. If well kept, they will lay a hundred eggs in the year. They live to a very great age, and they are among the hardiest animals in the world. If the eggs are put under large hens of common fowls, four or five eggs may be given to each. If under turkeys, nine or ten eggs may be given. If the goose herself sits, she must be well and regularly fed at or near to her nest. When the young ones are

hatched, they should be kept in a warm place for about three or four days, and fed on barley-meal, mixed with milk, and then they will begin to graze. Water for them, or for the old ones, is by no means necessary or useful. They are raised by grazing, but something more is required to fatten them. Corn of some sort, or boiled turnips, especially Swedish, or carrots, or white cabbages, or lettuces may be given.

BEES

Are often to be found in the minister's garden. They give at all times a perfect picture of industry, economy, and true conservatism. They seldom require feeding, and they are certainly profitable. But they possess rather too much of the Scotch disposition: *nemo me impune lacessit* seems to be their motto. They not only sting the minister on the Sabbath morning or Saturday evening, when he is quietly committing his sermon, but they are also sure to cast at very untoward seasons; and then, what bustle and confusion ensues—a sting or two will be the least of it. But, then, the honey is excellent, not only for the family use, but for all the coughs and colds in the neighbourhood. For where can the poor people find honey, castor-oil, vinegar, mustard, or a bottle of port-wine, either better, or as a more welcome complement, than at the manse; or where, when, or how can these, and much more of the same kind, be bestowed to more advantage than in relieving actual distress and disease? A small sum at the end of the year will cover all the complements the minister's lady will be required to give. But to the bees. A new swarm may cost a sovereign. Never put a new swarm into an old hive. Don't even use the sticks of an old hive for the bees to work on. If the hive be old, it is not wholesome; and it may contain the embryos of insects injurious to the bees. Over the hive, as every body knows, there should be a cap of thatch, made of clean straw, and it should

not only be new, for the reasons just mentioned, when first put on the hive, but a new one should be made to supply the place of the former every season; for when the straw begins to get rotten, which it soon does, insects breed in it, its smell is offensive, and its effect on the bees is dangerous. The hives should be placed on a bench, the legs of which are stobs sent into the ground, up which mice and rats cannot creep. They should be so high, that the hedgehogs cannot reach the board at the bottom of the hive; for one of his tricks is to get under the hive, and to move it gently with his back, so as to alarm the swarm within. Then, as the bees come out, he turns his mouth to the door of the hive, and very coolly eats them all up as they come forward, knowing well enough likely that the poor simple creatures may as well try to sting an old millstone, as to injure his carcase. But in spite of this very necessary precaution, the ants will get up, and they are also the mortal enemies of the bee. To keep them away, if you find that they infest the hive, take a green stick, and twist it round in the shape of a ring, to lay on the ground round the legs of the bench, and a few inches from it, and cover the stick with tar. This will keep away the ants. Besides, you may easily trace the ants to their own home, and when you have found it, pour boiling water on it from a tea-kettle in the night, when the whole family is at home. This is the only effectual way of destroying ants, which are frequently very troublesome. It would be cruel to cause this destruction, if it were not necessary to preserve the honey, and indeed the bees too. If wasps or hornets annoy, watch them home in the day time, and at night kill them by boiling water. Keep back all sorts of fowls from the bees, for they eat them. Keep away also, as far as you can, insects, mice, and birds, especially the little bird called the bee-bird. And be sure to keep all clean and fresh, as to the hives and their covering. In all this, there may be some care, but there is no cost.

As an additional protection in winter, besides the

hive and its cap, there should be a sort of bee-house or shed, with top, back, and ends, though in summer the hive may be kept too hot, and in that case the bees become sickly, and their produce light. The situation of the hive should be to the south-east, or to the sun about nine o'clock in the morning; and at any rate, they must be sheltered from the north at all times, and from the stormy wet winds in winter. Sometimes the whole hive is taken into a cellar during the winter months. And the practice seems to be obtaining of burying in the earth. But take care that the place where they are put be in a bed of dry sand, because if the damp and frost reach them, the whole swarm will not be worth the taking up again. If it be a very dry season, it contributes greatly to the success of the bees, to place clear water near their hive, in any thing that is shallow, or crossed with twigs, that they may drink out of it without drowning. For if you drown your swarm, that is an end of the whole matter; and if the bees have to go a great way for drink, they have so much the less time and strength for work.

Never keep the same family of bees over two years, except it be for the purpose of increasing the number of your hives,—that is, the swarm of this summer should always be taken in the autumn of the next year, otherwise the cobs get black. It is supposed that bees live only a year. It is needless, therefore, to save the bees when you take the honey. If so, you must feed them, and after all they will die of old age before the next fall. And although young ones will supply the place of the dead, this is nothing like a good swarm put up during the summer.

We have little notion of the industry, and continued exertion made by bees to collect their honey, nor do we know a thousandth part of the things they make their collections from. They have been often known to fly two miles out, and as much back, of course, for honey. And the way to ascertain this, and also to identify a young swarm when it casts, is to dust a little flour on

them. Cobbet says, that of all the blossoms that they seek the most eagerly, that of the buck-wheat stands foremost. Go round a piece of this grain just towards sunset, when the buck-wheat is in bloom, and you will see the air filled with bees going home from it in all directions. The buck-wheat, too, continues in bloom a long while, for the grain is dead ripe on one part of the plant, while there are fresh blossoms coming out on the other part.

In conclusion, as to bees, take the following from the periodical press:—

"Nothing is more injurious to a hive of bees than their want of protection from water; and the succession of rain throughout the hay and harvest seasons must render this a subject for attention. Agriculturists and others, for the last 20 or 30 years, have asserted the fondness of bees for salt, and its protection of them from various diseases, particularly those produced by wet and want of shelter. It has been recommended that bee-hives and stands be cleared of all sorts of lumber, and sheltered, and that a tea-saucer, or some such vessel, with dry grain and salt, be set on the bee-stand under shelter, and renewed as the occasion requires. The hives, appearing very feeble, should also be assisted with extra food."

"Never kill a bee. The cottager who, even now, is sorry to be forced to do so, has, in the *fungus maximus*, or puff ball, a powerful instrument ready to his hand, by which he is enabled, without any trouble or expense, to adopt a more humane as well as more profitable mode of treatment. The smoke of this fungus, when dried so as to hold fire, has a stupifying effect on bees, and renders them as harmless and motionless as brimstone does, without any of its deadly effects. By means of this, weak swarms and casts, which would not live through the winter, may be united to strong stocks. This was discovered by a Swiss pastor, De Gelieur. He stated it as an extraordinary fact, and borne out by experiments, that a hive thus doubled will not consume

more honey in the winter than a stock in its natural state. The additional heat seems to serve, instead of additional food, to keep up the vital functions of the half torpid bees. He recommended a dry dark room, the colder the better, as the best winter-quarters for bees. They will consume less honey than if left on their sunny summer stands, and will not be weakened by the loss of the thousands which are tempted out by every bright December day, and which, when caught by the cold winds, fall to the ground, and never rise again. Dryness, however, is essential."

CHAPTER V.

CONCLUSION.

It was intended to have given another chapter of odds and ends, all more or less connected with clerical economics, and also to have dwelt at length on certain rights and privileges of our Church, which have been let slip from time to time by the clergy, and which should never be let sleep till they are regained. But the work has already extended beyond the bounds originally contemplated. Instead, therefore, of treating at full length on our lost rights and privileges, let a few of them be merely stated, as a most melancholy specimen of clerical statistics, by far too little attended to in the present times.

A whole volume might and should be written on the loss which our Church has sustained, and is still daily sustaining, in regard to teinds, bishops' lands, the glebes of parishes formerly annexed, the grass glebes of nine-tenths of the parishes of Scotland, the servitudes of peat, of feal, and of divot, and of pasturage on particular properties. We have simply been robbed of teinds and bishops' lands, and so of glebes and grass glebes innumerable,—and for what earthly reason no human being can tell. All of these should, and many of them might be regained to the Church, were she only true to her own interest. In the meantime, let inquiries be made, and facts brought up, as so many foundation stones on which to build. Let charter chests and public archives be ransacked, and let their dusty parchments

see the light of the sun. As a proof that there is something substantial in these hints, take the following able and applicable communication as to the mere matter of servitudes, and the very curious facts regarding first the parish of Biggar, and next the suppressed parish of Gogar, and remember that these cases are mere samples only:—

"The temporalities of livings are not always confined to a manse, glebe, and stipend out of the teinds. Ministers have frequently servitudes of peat, of feal, and divot, and of pasturage on particular estates or farms. Some of these servitudes being of little intrinsic value, ministers too often neglect to exercise them, and thus they fall into desuetude, and are lost. This is much to be lamented, for, though of no great value in themselves, they are a great bar to the improvement of the servient properties, and can thus be turned to good account in the way of exchange for money or land. We have known ministers, having servitudes which yielded them little or nothing, succeed in exchanging them for land worth many pounds per annum. However small and unprofitable they may be, therefore, ministers ought, in justice to themselves and their successors, to keep them in constant exercise; and presbyteries ought, as the guardians of the temporal as well as the spiritual rights of the Church, to exact the rigid performance of this duty from every one of their members. Another duty of presbyteries, too often neglected, or rather scarcely ever attended to, is, to keep a register of all servitudes and rights of whatsoever kind belonging to the different livings within their bounds. We are enabled to lay our hands on a case which will show the great value of such a record. The present incumbent of a parish, on entering on his living, found that his predecessor had been in use to receive £4 per annum, in lieu of a right of pasturage on a particular farm. The factor of the proprietor of this farm assured him that the right had extended to the pasturage of two cows and a follower, but that it had been commuted into money long ago, and *for all time coming*. The minister

rested satisfied with this explanation, and continued to receive the £4, particularly as none of his co-presbyters could tell him any thing about the matter, and no record of it could be found in the presbytery books. In the course of years, however, the presbytery clerk, in searching among the more obsolete papers in his possession for something else, found a submission which had been entered into between the proprietor and the late minister for the commutation of the servitude into money. He found, also, the decreet-arbitral which ensued. From these papers it appeared that the presbytery had been no parties to the submission,—that the minister had only entered into it so far as regarded his life-interest, and that the servitude extended to the pasturage, not merely of two cows and a follower, but of *a horse*, and two cows, and *their* followers! The consequence was, that a new submission was entered into between the presbytery and the minister on the one hand, and the proprietor of the farm on the other, for a final exchange of the servitude for a piece of land. A decreet followed, fixing the value of the servitude at £15 per annum, and a piece of land of equal value was designated out of the proprietor's lands, and added to the glebe."

"I may mention another case of a similar kind which also terminated in favour of *the right*. About twenty-six years ago, the newly admitted minister of a parish found that the principal heritor had been accustomed to pay to his predecessor £4 per annum, over and above his stipend. Presuming that he also was entitled to this sum, though he could not discover for what purpose it was paid, he made a demand for it on the factor of the heritor; but that conscientious functionary, finding the minister ignorant of the foundation of his claim, refused to pay him the money, because he could not prove his right to it, and treated the matter altogether as one that ought to be let alone and forgotten. The minister immediately set an inquiry on foot, and, after some delay, discovered, that about eighty years previously, the glebe of a parish annexed to his had been assigned to the

principal heritor, on an obligation on his part, to pay to the minister and his successors £4 per annum, as a perpetual feu-duty. The tables were now turned. The minister having made this discovery, and doubting the legality of the above arrangement, though it had been sanctioned by the Presbytery, refused any longer to take the £4, though now as eagerly pressed on his acceptance, as it had before been obstinately refused. He forthwith raised an action against the heritor to have the arrangement reduced, and was completely successful. He recovered the glebe, and instead of yielding only £4 per annum, it is let at this moment for £16!" Why should not the very next Assembly enjoin Presbyteries to inquire into all such matters, and to report? It would then be seen how much the Church has lost within the last forty years, and how much more she is continuing to lose every year by prescription.

In regard, again, to taxation. At the first establishment of the Reformation, the clergy of Scotland were by law (1593, chap. 166) exempted from all taxation, more especially on their stipends, glebes, and manses; and this was confirmed at the Union. But they first allowed themselves to be subjected to the income tax, while it lasted, in common with the rest of the community. After an ineffectual struggle, they were found liable to the horse tax, and to the house and window taxes, which, however, were not exacted for a time, till the eels became accustomed with the skinning. But now they must pay every tax, and, strange to tell, acts of Parliament and of Union afford them no shelter. Nay, assessments now, at least in Lanarkshire, are being laid on the very manses and glebes of the clergy,—and like good boys they are quietly submitting. But, *query*, how have the Edinburgh lawyers done, and how successful have they hitherto been in regard to their exemption from the annuity-tax, for instance?

The whole power of instituting and modelling parishes was at one time entirely ecclesiastical. This has been as entirely lost. For many a long year the bishops of

Scotland exercised the power both of uniting and dividing parishes; and could such an independent jurisdiction as this be again acquired, and could the teinds once more be brought back to their rightful owners, church extension, and the endowment of chapels of ease and of new churches, would soon be brought about. But in this, too, our motto has been, "Yet a little sleep, a little slumber, a little folding of the hands to sleep;" and thus, on every side our poverty has come as one that travaileth, and our want as an armed man.

The Church once had the right to change the situation of parish kirks, manses, and glebes, from any one part of a parish to another. This has been entirely lost, and ought to be regained, not for the sake of the clergy, but for that of the Christian people. So late as 1571, an act of Parliament was passed, which gave license to bishops, superintendents, and commissioners, to change the situation of parish kirks, manses, and glebes. But about and after the 1594, the Parliament wrenched this power from the hands of the Church. In 1617, a discretionary power seems to have been transferred from the Parliament back to the commissioners of teinds, of uniting churches and parishes, but none of erecting new churches, or of changing the situation of old ones, which power remained with the Parliament as before. In 1621, a power was given them to disunite parishes, and to erect new parishes, and to authorise the building of new churches, but the powers conferred on the former commissioners of uniting parishes were not renewed. Thus, their powers were given by Parliament to the teind commissioners, and withheld under various limitations and exceptions, up to the period of the Restoration. From that time to the Union, the teind commissioners held the power of erecting and forming new churches, and also the power of transporting the churches of old parishes from one part of the parish to another. In 1767, an act of Parliament was passed, establishing the present Court of Teinds, and renewing their former powers to disjoin too large parishes, to erect and build

new churches, and to annex and dismember churches, as they shall think fit, conform to acts 1633, 1690, and 1693; *but to be exercised only with the consent of three-fourths of the heritors, according to the amount of their valued rent.* And thus stands the law to this day. Not only have these important powers been simply yielded to the Parliament, and by them transferred to the commissioners of teinds (now the Court of Session); but worst of all, three-fourths of the heritors of any parish have the power to checkmate both the Church and the State, and that, too, for the purpose of protecting their own purses. In this way, the Church of Scotland has suffered grievously; and dissenting places of worship have been erected in hundreds of parishes.

At one time, the Church had the power both of regulating the interment of bodies in the churchyard, and also of granting permanent rights of sepulture. Now the heritors have assumed the power of both, and all right on the part of the Church has ceased, excepting in so far as it is tacitly or expressly authorised by the heritors.

The Church once had the power of dividing the area of churches, and also of letting the seats. But in many places the heritors have persisted in letting the seats, and when they could not let them, and would not occupy them, they have dared even to lock them up; and on every occasion when a new church has been built in modern times, or seated anew, the Judge Ordinary of the bounds is called in to exercise a power which the Church has, in her simplicity, let fall, and which the civil power has promptly picked up.

The Court of Session, too, in some of their latter decisions, seem to be grasping round the very vitals of our spiritual constitution with more than the venomous power of an immense boa-constrictor. Had there been a Scottish Parliament, filled with true blue Presbyterians, or had there been fewer Episcopalians among our large-landed proprietors, matters had not probably gone quite so far as they have *now* done.

The right to examine all schools, and even to superintend the printing and publishing of books, once belonged to the clergy. Part of this authority was long properly given up; but the right of examining schools has been already, in a great measure, torn from us within these very few years, and sad is the pity indeed.

It has lately, to cure some of these evils, been proposed:—

1*st*, That no more parishes be united, and that all the large ones be broken down to a population of about 2000 souls.

2*d*, That the law in regard to the enlarging of parish churches be altered, so as to secure this advantage whereever it is required, and whatever be the state of repair they may be in at the time.

3*d*, That the act prohibiting a church to be moved from one part of a parish to another, unless the consent of the heritors of three parts of four at least of the valuation of the parish is obtained, be repealed, and this power vested in the presbytery of the bounds,—their decision to be subject to the review of the Court of Teinds; and in like manner, that presbyteries should have the power, without consent of heritors as aforesaid, to disjoin too large parishes, to erect and build new churches, and to annex and dismember churches, as they shall think fit; subject, also, to review of the Court of Teinds.

4*th*, That all our chapels of ease, and the churches lately erected by the General Assembly's Committee for Church Extension, be endowed *quam primum* from the bishops' teinds, from the unexhausted teinds in the hands of private proprietors, and from the public purse; and, in the meantime, that their collections be secured to their managers for whatever purpose they may think fit, till adequate endowment be secured.

5*th*, That seat-rents in town and country be abolished, and the seats made free, under reasonable restrictions, to all classes.

6*th*, The present law, binding heritors to provide accommodation only for two-thirds of the examinable

permanent population (that is, two-thirds of the whole inhabitants above 12 years of age, or about 44½ per cent.), should also be altered, so as to provide accommodation for at least 60 or 70 in the 100 souls.

Finally, as our last advice in "Clerical Economics," let a minister be cautious not to publish books unless some of the most eminent gentlemen of the proper profession give birth to the manuscript. In the fierce fury of those controversies which are always casting up, like sea-weed torn by the storm, active minds become fired with the laudable ambition of enlightening the public with a pamphlet. When application is made to the publisher, he looks to the work through his pair of mercantile spectacles. He then takes his pen from behind his ear to ascertain the expense, and to calculate how many copies are likely to sell. If he finds it to be a bad speculation, he tells the author so honestly enough. But then the author wont believe him, and, alas, he stands to his determination. He tries the publishing at his own risk, and the consequence is, an expenditure of not less than £15 or £20, with a sale of 40 or 50 copies, purchased with a grudge by so many friends. This is exactly the result, too, in general, of Synod sermons, and funeral sermons, and of all the useless productions of mere periwinkles and pompous simpletons. In that sublime and solemn protestation which Job makes regarding his integrity, he adds, with most wonderful precision, "*Oh that mine adversary had written a book!*" So, at times, may the experienced leaders of a party deplore that some one of their forward followers has published a defence of their measures. On a similar occasion, an angry Highlander is said to have exclaimed, "If Providence would but protect me from my friends, my own dirk will do for my foes." Publishing sermons by "taking in subscriptions" is one of the worst kinds of sturdy beggarism, in as much as it is a daring and dunning method of *taking in* subscribers. The case is somewhat different with a preacher who happens to possess a competent grasp of intellect. If he can mark out

a right target, and send his pistol-bullet clear through the bull's eye, his little work may pay in the end, by its becoming a creditable stepping-stone to a good living.*

* The worthy minister of a certain parish south of the Forth was an author of more industry than power. He published some bulky folios at his own risk, which were esteemed by the public to be of more weight than interest. The consequence was, that his neighbours noticed that their minister sold another house (for fortunately he was possessed of some patrimony) every time he brought out another book. This is contrary to every rule laid down by us.

APPENDIX.

APPENDIX.

BREWING.

HOME-brewed beer, if properly managed, is the cheapest and best drink that a family can use, excepting always milk, which can be had only at certain seasons. As tea contains in it nothing nutritious, and as sugar is an expensive article of food, these should be given sparingly to children. Cobbet says, in one of his vigorous essays on "The clattering tea-tackle," of the comparative strength of beer and tea,—"Put it to the test with a lean hog. Give him fifteen bushels of malt, and he will repay you in ten score of bacon, or thereabouts. But give him the 730 tea messes, or rather begin to give them to him, and give him nothing else, and he is dead with hunger, and bequeathes you his skeleton, at the end of about seven days." This is homely enough, and convincing.

Of old, every manse had its brew-house, and an apartment for malting grain, so that a brew-house is still one of the offices allowed by law to a parish minister. But the old Scotch twopenny ale was far brisker and better in every respect than all the other malt liquors any man, under 70 years of age, ever tasted. The eye of the very aged man brightens even yet at the name and recollection of the national beverage. In those days, not a farthing was spent on spirituous liquors, even in a lifetime. "It was," says a very aged neighbour, "both meat and drink."

Brewing, as given in books, seems to be rather a complex process; and it should not be gone about rashly, or in great quantities, because the utensils required are somewhat expensive, and there is danger after all of half-spoiling the bruist, and in this way half-punishing, if not poisoning your guests. A few gallons of spruce or ginger-beer, or of treacle ale, may be managed at any time with success. First, as to

the vessels required, there must be a copper of some kind, holding perhaps ten gallons. The mash-tub, containing a bushel and a-half of malt, the coolers and working tubs, of the convenient size, with casks, which must, when used, be well cleaned by plenty of cold water being shaked in it for a time, its being after that scalded well, and then well sweetened with a lime-shell, and some water. Next, as to the materials from which the ale is produced, there must be water, clean and soft from the burn; malt made of barley, neither hard nor steely, but thin in the shell, and well filled; and hops for preserving the beer, and giving it a good taste, which should be bright, having no leaves or bits of twigs to give it a bad taste, of a green yellowish colour, seeds not too large or hard, with a *glammy* feel, when rubbed between the fingers, and a lively pleasant smell. A pound of hops to a bushel of malt is about the quantity. Suppose it will be required to "brew 18 gallons of ale, and 36 of small beer, to fill 3 casks of 18 gallons each. It will be observed, of course, that, for larger quantities, larger utensils of all sorts will be wanted. I take this quantity as the one to give directions on. The utensils wanted here will be, *first*, a copper that will contain 40 gallons at least; for, though there be to be but 36 gallons of small beer, there must be space for the hops, and for the liquor that goes off in steam. *Second*, a mashing-tub to contain 60 gallons; for the malt is to be in this along with the water. *Third*, an underbuck, or shallow tub, to go under the mash-tub, for the wort to run into when drawn from the grains. *Fourth*, a tun-tub, that will contain 30 gallons, to put the ale into to work, the mash-tub, as we shall see, serving as a tun-tub for the small beer. Besides these, a couple of coolers, shallow tubs, which may be the heads of wine buts, or some such things, about a foot deep; or if you have four it may be as well, in order to effect the cooling more quickly.

"1. You begin by filling the copper with water, and next by making the water boil. You then put into the mashing-tub water sufficient to stir and separate the malt in. But now let me say more particularly what this mashing-tub is. It is, you know, to contain 60 gallons. It is to be a little broader at top than at bottom, and not quite so deep as it is wide across the bottom. In the middle of the bottom there is a hole about two inches over, to draw the wort off through. Into this hole goes a stick, a foot or two longer than the tub is high. This stick is to be about two inches through, and tapered for about eight inches upwards at the end that goes into the hole, which at last it fills up closely as a cork. Upon

the hole, before any thing else be put into the tub, you lay a little bundle of fine birch (heath or straw may do), about half the bulk of a birch-broom, and well tied at both ends. This being laid over the hole (to keep back the grains as the wort goes out), you put the tapered end of the stick down through into the hole, and thus cork the hole up. You must then have something of weight sufficient to keep the birch steady at the bottom of the tub, with a hole through it to slip down the stick; otherwise, when the stick is raised it will be apt to raise the birch with it, and when you are stirring the mash you would move it from its place. The best thing for this purpose will be a leaden collar for the stick, with the hole in the collar plenty large enough, and it should weigh three or four pounds. The thing they use in some farm-houses is the iron box of a wheel. Any thing will do that will slide down the stick, and lie with weight enough on the birch to keep it from moving. Now, then, you are ready to begin brewing. I allow two bushels of malt for the brewing I have supposed. You must now put into the mashing-tub as much boiling water as will be sufficient to stir the malt in, and separate it well. But here occur some of the nicest points of all; namely, the degree of heat that the water is to be at, before you put in the malt. This heat is 170 degrees by the thermometer. If you have a thermometer, this is ascertained easily; but, without one, take this rule, by which so much good beer has been made in England for hundreds of years: when you can, by looking down into the tub, see your face clearly in the water, the water is become cool enough; and you must not put the malt in before. Now put in the malt, and stir it well in the water. To perform this stirring, which is very necessary, you have a stick, somewhat bigger than a broom-stick, with two or three smaller sticks, eight or ten inches long, put through the lower end of it, at about three or four inches asunder, and sticking out on each side of the long stick. These small cross sticks serve to search the malt and separate it well in the stirring or mashing. Thus, then, the malt is in; and in this state it should continue for about a quarter of an hour. In the meanwhile you will have filled up your copper, and made it boil; and now (at the end of the quarter of an hour) you put in boiling water sufficient to give you your 18 gallons of ale. But, perhaps, you must have 30 gallons of water in the whole; for the grains will retain at least 10 gallons of water; and it is better to have rather too much wort than too little. When your proper quantity of water is in, stir the malt again well. Cover the mashing-tub over with sacks, or something that will answer the same

purpose; and there let the mash stand for two hours. When it has stood the two hours, you draw off the wort. And now, mind, the mashing-tub is placed on a couple of stools, or on something that will enable you to put the underbuck under it, so as to receive the wort as it comes out of the hole before-mentioned. When you have put the underbuck in its place, you let out the wort by pulling up the stick that corks the hole. But, observe, this stick (which goes six or eight inches through the hole) must be raised by degrees, and the wort must be let out slowly, in order to keep back the sediment. So that it is necessary to have something to keep the stick up at the point where you are to raise it, and wish to fix it at for the time. To do this, the simplest, cheapest and best thing in the world is a cleft stick. Take a rod of ash, hazle, birch, or almost any wood; let it be a foot or two longer than your mashing-tub is wide over the top; split it, as if for making hoops; tie it round with a string at each end; lay it across your mashing-tub; pull it open in the middle, and let the upper part of the wort stick through it, and when you raise that stick, by degrees, as before directed, the cleft stick will hold it up at whatever height you please.

"2. When you have drawn off the ale-wort, you proceed to put into the mashing-tub water for the small beer. But I shall go on with my directions about the ale, till I have got it into the cask and cellar; and shall then return to the small beer.

"3. As you draw off the ale-wort into the underbuck, you must lade it out of that into the tun-tub, for which work, as well as for various other purposes in the brewing, you must have a bowl-dish with a handle to it. The underbuck will not hold the whole of the wort. It is, as before described, a shallow tub, to go under the mashing-tub, to draw off the wort into. Out of this underbuck you must lade the ale-wort into the tun-tub; and there it must remain till your copper be emptied and ready to receive it.

"4. The copper being empty, you put the wort into it, and put in after the wort, or before it, a pound and a-half of good hops, well rubbed and separated as you put them in. You now make the copper boil, and keep it, with the lid off, at a good brisk boil, for a full hour; and if it be an hour and a half it is none the worse.

"5. When the boiling is done, put out your fire, and put the liquor into the coolers. But it must be put into the coolers without the hops. Therefore, in order to get the hops out of the liquor, you must have a strainer. The best for your purpose is a small clothes-basket, or any other

wicker-basket. You set your coolers in the most convenient place. It may be in-doors or out of doors, as most convenient. You lay a couple of sticks across one of the coolers, and put the basket upon them. Put your liquor, hops and all, into the basket, which will keep back the hops. When you have got liquor enough in one cooler, you go to another with your sticks and basket, till you have got all your liquor out. If you find your liquor deeper in one cooler than the other, you can make an alteration in that respect, till you have the liquor so distributed as to cool equally fast in both, or all the coolers.

" 6. The next stage of the liquor is the tun-tub, where it is set to work. Now, a very great point is, the degree of heat that the liquor is to be at when it is set to working. The proper heat is 70 degrees ; so that a thermometer makes this matter sure. In the country they determine the degree of heat by merely putting a finger into the liquor. Seventy degrees is but just warm, a gentle luke-warmth : nothing like heat. A little experience makes perfectness in such a matter. When at the proper heat, or nearly (for the liquor will cool a little in being removed), put it into the tun-tub. And now, before I speak of the act of setting the beer to work, I must describe this tun-tub which I first mentioned in page 252. It is to hold 30 gallons, as you have seen ; and nothing is better than an old cask of that size, or somewhat larger, with the head taken out, or cut off. But, indeed, any tub of sufficient dimensions, and of about the same depth proportioned to the width as a cask or barrel has, will do for the purpose. Having put the liquor into the tun-tub, you put in the yeast. About half a pint of good yeast is sufficient. This should first be put into a thing of some sort that will hold about a gallon of your liquor ; the thing should then be nearly filled with liquor, and with a stick or spoon you should mix the yeast well with the liquor in this bowl or other thing, and stir in along with the yeast a handful of wheat or rye flour. This mixture is then to be poured out clean into the tun-tub, and the whole mass of the liquor is then to be agitated well by lading up and pouring down again with your bowl-dish, till the yeast be well mixed with the liquor. Some people do the thing in another manner. They mix up the yeast and flour with some liquor (as just mentioned) taken out of the coolers ; and then they set the little vessel that contains this mixture down on the bottom of the tun-tub ; and, leaving it there, put the liquor out of the coolers into the tun-tub. Being placed at the bottom, and having the liquor poured on it, the mixture is, perhaps,

more perfectly affected in this way than in any way. The flour may not be necessary; but as the country people use it, it is doubtless of some use; for their hereditary experience has not been for nothing. When your liquor is thus properly put into the tun-tub, and set a working, cover over the top of the tub, by laying across it a sack or two, or something that will answer the purpose.

"7. We now come to the last stage—the cask or barrel. But I must first speak of the place for the tun-tub to stand in. The place should be such as to avoid too much warmth or cold. The air should, if possible, be at about 55 degrees. Any cool place in summer, and any warmish place in winter. If the weather be very cold, some cloths or sacks should be put round the tun-tub while the beer is working. In about six or eight hours a frothy head will rise upon the liquor; and it will keep rising, more or less slowly, for about 48 hours. But the length of time required for the working depends on various circumstances; so that no precise time can be fixed. The best way is, to take off the froth (which is indeed yeast) at the end of about 24 hours, with a common skimmer, and put it into a pan or vessel of some sort; then, in 12 hours' time, take it off again in the same way; and so on till the liquor has done working, and sends up no more yeast. Then it is beer; and when it is quite cold (for ale or strong beer), put it into the cask by means of a funnel. It must be cold before you do this, or it will be what the country people call *foxed;* that is to say, have a rank and disagreeable taste. Now, as to the cask, it must be sound and sweet. I formerly was of opinion, on good grounds as I thought, that the bell-shaped were the best casks. I am now convinced that I was in error. The bell-shaped, by contracting the width of the top of the beer, as that top descends in consequence of the draft for use, certainly prevents the head (which always gathers on beer as soon as you begin to draw it off) from breaking and mixing in amongst the beer. This is an advantage in the bell-shape; but then the bell-shape, which places the widest end of the cask uppermost, exposes the cask to the admission of external air much more than the other shape. This danger approaches from the ends of the cask; and, in the bell-shape, you have the broadest end wholly exposed the moment you have drawn out the first gallon of beer, which is not the case with the casks of the common shape. Directions are given, in the case of the bell-casks, to put damp sand on the top to keep out the air But it is very difficult to make this effectual; and yet, if you do not keep out the air, your beer

will be flat; and, when flat, it really is good for nothing but the pigs. It is very difficult to fill the bell-cask, which you will easily see if you consider its shape. It must be placed on the level with the greatest possible truth, or there will be a space left; and to place it with such truth is, perhaps, as difficult a thing as a mason or bricklayer ever had to perform. And yet, if this be not done, there will be an empty space in the cask, though it may, at the same time, run over. With the common casks, there are none of these difficulties. A common eye will see when it is well placed; and, at any rate, any little vacant space that may be left is not at an end of the cask, and will, without great carelessness, be so small as to be of no consequence. We now come to the act of putting in the beer. The cask should be placed on a stand with legs about a foot long. The cask, being round, must have a little wedge, or block, on each side, to keep it steady. Bricks do very well. Bring your beer down into the cellar in buckets, and pour it in through the funnel, until the cask be full. The cask should lean a little on one side when you fill it, because the beer will work again here, and send more yeast out of the bung-hole; and, if the cask were not a little on one side, the yeast would flow over both sides of the cask, and would not descend in one stream into a pan, put underneath to receive it. Here the bell-cask is extremely inconvenient; for the yeast works up all over the head, and cannot run off, and makes a very nasty affair. This alone, to say nothing of the other disadvantages, would decide the question against the bell-casks. Something will go off in this working, which may continue for two or three days. When you put the beer in the cask, you should have a gallon or two left, to keep filling up with as the working produces emptiness. At last, when the working is completely over, right the cask; that is to say, block it up to its level. Put in a handful of fresh hops. Fill the cask quite full. Put in the bung, with a bit of coarse linen stuff round it; hammer it down tight; and, if you like, fill a coarse bag with sand, and lay it, well pressed down, over the bung.

"8. As to the length of time that you are to keep the beer before you begin to use it, that must, in some measure, depend on taste. Such beer as this ale will keep almost any length of time. As to the mode of tapping, that is as easy almost as drinking. When the cask is empty, great care must be taken to cork it tightly up, so that no air get in; for, if it do, the cask is moulded, and when once moulded, it is spoiled for ever. It is never again fit to be used about beer. Before the cask be used again, the grounds must be

poured out, and the cask cleaned by several times scalding; by putting in stones (or a chain), and rolling and shaking about till it be quite clean. Here again, the round casks have the decided advantage; it being almost impossible to make the bell-casks thoroughly clean, without taking the head out, which is both troublesome and expensive; as it cannot be well done by any one but a cooper, who is not always at hand, and who, when he is, must be paid.

"9. I have now done with the ale, and it remains for me to speak of the small beer. In paragraph 5 (which now see) I left you drawing off the ale-wort, and with your copper full of boiling water. Thirty-six gallons of that boiling water are, as soon as you have got your ale-wort out, and have put down your mash-tub stick to close up the hole at the bottom; as soon as you have done this, 36 gallons of the boiling water are to go into the mashing-tub; the grains are to be well stirred up, as before; the mashing-tub is to be covered over again, as mentioned in pages 252–254; and the mash is to stand in that state for an hour, and not two hours as for the ale-wort.

"10. When the small beer mash has stood its hour, draw it off as in paragraph 5, and put it into the tun-tub as you did the ale-wort.

"11. By this time your copper will be empty again, by putting your ale liquor to cool, as mentioned in paragraph 5; and you now put the small beer wort into the copper, with the hops that you used before, and with half a pound of fresh hops added to them, and this liquor you boil briskly for an hour.

"12. By this time you will have taken the grains and the sediment clean out of the mashing-tub, and taken out the bunch of birch twigs, and made all clean. Now put in the birch twigs again, and put down your stick as before. Lay your two or three sticks across the mashing tub, put your basket on them, and take your liquor from the copper (putting the fire out first), and pour it into the mashing-tub through the basket. Take the basket away, throw the hops to the dunghill, and leave the small beer liquid to cool in the mashing-tub.

"13. Here it is to remain to be set to working as mentioned for the ale in paragraph 6; only, in this case, you will want more yeast in proportion; and should have for your 36 gallons of small beer, three half pints of good yeast.

"14. Proceed, as to all the rest of the business, as with the ale; only, in the case of the small beer, it should be put into the cask, not quite cold, but a little warm; or else it

will not work at all in the barrel, which it ought to do. It will not work so strongly or so long as the ale; and may be put in the barrel much sooner; in general the next day after it is brewed.

"15. All the utensils should be well cleaned and put away as soon as they are done with; the little things as well as the great things; for it is loss of time to make new ones. And, now, let us see the expense of these utensils. The copper, new, £5; the mashing-tub, new, 30s.; the tun-tub, not new, 5s.; the underbuck and three coolers, not new, 20s. The whole cost is £7, 10s., which is 10s. less than the one-bushel machine. I am now in a farm-house, where the same set of utensils has been used for 40 years; and the owner tells me, that, with the same use, they may last for 40 years longer. The machine will not, I think, last four years, if in any thing like regular use. It is of sheet-iron, tinned on the inside, and this tin rusts exceedingly, and is not to be kept clean without such rubbing as must soon take off the tin. The great advantage of the machine is, that it can be removed. You can brew without a brew-house. You can set the boiler up against any fire-place, or any window. You can brew under a cart-shed, and even out of doors. But all this may be done with these utensils, if your copper be moveable. Make the boiler of copper, and not of sheet-iron, and fix it on a stand with a fire-place and stove-pipe; and then you have the whole to brew out of doors with as well as indoors, which is a very great convenience.

"16. Now, with regard to the other scale of brewing, little need be said; because, all the principles being the same, the utensils only are to be proportioned to the quantity. If only one sort of beer be to be brewed at a time, all the difference is, that in order to extract the whole of the goodness of the malt, the mashing ought to be at twice. The two worts are then put together, and then you boil them together with the hops.

"17. A correspondent at Morpeth says, the whole of the utensils used by him are a 20 gallon pot, a mashing-tub, that also answers for a tun-tub, and a shallow tub for a cooler; and that these are plenty for a person who is any thing of a contriver. This is very true; and these things will cost no more, perhaps, than 40s. A nine gallon cask of beer can be brewed very well with such utensils."

We might now proceed to detail the mysteries connected with the manufacture of spruce, ginger, and treacle beer; but as they are in general to be found in all cookery books, it would be superfluous to transfer them to our pages. We

may especially refer to "The Young Cook's Assistant," by a Clergyman's Daughter (Edinburgh: J. Johnstone), as a work which is very copious on these points, and, indeed, as one which, on all culinary topics, is singularly acceptable.

CATSUP.

Picking mushrooms in September forms an agreeable rural amusement for the idle portion of a minister's family. The most delicate are found in old cropt pastures, or open downs by the sea-shore, where cattle browse. But here in these walks, the minister must take care what the children are about, for naturalists enumerate about 500 kinds of mushrooms in this country, and of these there are said to be not more than ten sorts ascertained to be fit for human food. It is very difficult, then, to distinguish between those that are eatable, and those that are poisonous, there being 50 chances to one in favour of death. It is not to be wondered at, therefore, that so many fatal accidents happen every season. They should never be ate in substance, but made into catsup; they are used only in small quantities, and their pernicious properties are corrected by acids and spices. In making catsup, be careful to avoid those having a white or yellow fur. Take those with a fringy fur, first of a very fine salmon colour, and latterly of a dark brown. They are on a round form, and on a little stalk, growing very fast, and white on the upper part. Don't wash them, but pick off whatever looks dirty or rotten; break in pieces, and lay in an earthen jar, with salt strewed on them; throw a folded cloth over the jar, and set it by the fire for 24 hours. Then strain off the liquor with a clean sauce-pan. To every quart of boiled liquor, put half an ounce of black peppercorns, half an ounce of fresh sliced ginger, two or three blades of maze, and a few cloves, with a quarter of an ounce of allspice, and some nutmeg. Boil for fifteen minutes, or a half hour, if it is meant to be very strong, and to be kept long, adding the spices after. Let it settle on the lees, pour it carefully off, and bottle what is clear. The refuse makes a good browning.

THE END.

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